

FAST



RCA

DIRECT



RADIOGRAM

R.C.A. COMMUNICATIONS, INC.

A RADIO CORPORATION OF AMERICA SERVICE

TO ALL THE WORLD — BETWEEN IMPORTANT U. S. CITIES — TO SHIPS AT SEA

RECEIVED AT **64 BROAD STREET, NEW YORK, AT** JAN 11 39 **STANDARD TIME**
KEETX SE38

SITKAALSKA 50 NL 10 828P

BRL 3

REV J M SOMERNDIKE 156 FIFTH AVE NEWYORKCITY

SESSION VOTES TO WIRE THEIR APPRECIATION OF YOUR PROMISE TO
VISIT SITKA THIS YEAR BUT URGE THAT THAT COME BEFORE MAY
WHEN SCHOOL CLOSES AND MANY FISHERMEN ARE GONE WANT YOU TO
SEE CHURCH PROBLEMS WITH FULL ATTENDANCE AND PROGRAM TOURIST
SEASON POOREST TIME TO JUDGE OUR WORK AND NEEDS

FIRST PRESBYTERIAN CHURCH ROLAND WURSTER

Telephone: HAnover 2-1811

To secure prompt action on inquiries, this original RADIOGRAM should be presented at the office of
R.C.A. COMMUNICATIONS, Inc. In telephone inquiries quote the number preceding the place of origin.

Jan.
17th
1939

Mr. Roland Wurster,
Sitka, Alaska

Dear Mr. Wurster:

Thank you for your telegram suggesting that I come to Sitka in May. It is utterly impossible for me to do this on account of the meeting of the General Assembly the latter part of May, and it would not be possible for me to leave my office early enough in advance of the meeting of the General Assembly to make the trip to Sitka and get back in time for the Assembly meeting. If I come at all this year it will have to be during the summer.

With best wishes, and thanking you for your kind invitation, I am

Faithfully yours,

JMS:BH

April 3, 1940

Dr. J. T. Worley
Juneau, Alaska

Dear Dr. Worley:

Again I want to express to you my hearty appreciation for the fellowship that I enjoyed with you and the hospitality that I received in your home. Your gracious ways certainly added enchantment to my very interesting visit through Alaska. I shall treasure your friendship through the days ahead.

Cordially yours,

EBK:E

MEMORANDUM

4/17/40

TO: Dr. Charles Wonacott
FROM: Dr. Everett B. King
SUBJECT: Anchorage Church, Alaska

Anchorage is in need of enlarging its auditorium, providing educational equipment, and building a Manse. Plans have been drawn for this project, and the total cost will be \$20,000. Of this amount, the church has raised in cash \$2,000. Our Board holds title to the Manse. The commercial value has been estimated at \$6,000. for sale purposes. This leaves a balance of \$12,000. for the Board to invest in the building of this new enterprise.

The minutes of the General Assembly for 1939 show that this church reported a membership of 76, with 121 in the Sunday School. At present our Board is investing \$550. annually in the pastor's salary, and the church is contributing \$1300. The minutes also reveal that the current receipts of this church for 1939 total \$1910.

The Sunday that I visited Anchorage, the pastor, Rev. Boyd Cabbage, received 32 new members. By actual count, there were 128 people in the congregation, which meant that the seating capacity was overtaxed and chairs were out in the aisles. In the Beginners and Primary Department that morning in the Sunday School there were 40 present. A check was made, and it was discovered that only five parents of these children were members of the church.

Anchorage has a population of 3,000, and is in my opinion, a growing Alaskan city. There is every evidence to believe that it will become one of the strongest and most stable cities in the interior of Alaska. There is no reason to doubt that in a few more years this church can and will be self-supporting.

The Board holds title to the Anchorage property. The deeds were received 1915-1916. On May 11, 1916, the Board authorized the building of the Chapel at Anchorage at an approximate cost of \$2200.

EVERETT B. KING

EBK:E

4/17/40

MEMORANDUM

TO: Dr. Charles Wonacott

FROM: Dr. Everett B. King

SUBJECT: New Manse for Skagway, Alaska

Skagway is in need of building a new Manse at the total cost of \$5,000. The church has raised \$1500. cash, and has promised to donate free labor and some material. We are therefore asking the Board to help them to the extent of \$3500.

There are 700 people in Skagway, and there is only one other church, and that is a Roman Catholic Church. Skagway will perhaps never be any larger, but it ought not to be any smaller.

The minutes of the General Assembly show that the church this last year reported 38 active members in the church with 71 in the Sunday School. At present the Board invests \$1,015. for the pastor's salary, and the church provides \$520.

Rev. Mr. Edwin E. Knudsen, pastor of this church is doing an excellent job. Because of his ability as a carpenter, we are now in a position to build this Manse at a lower figure than it would otherwise be possible.

From 1899 to 1902 Rev. Norman B. Harrison opened work at the Gate of the Klondike among the white people. The church became a self-supporting church in 1901. The church is now owned locally.

EVERETT B. KING

EBK:E

First Presbyterian Church

Sitka, Alaska

Jackson L. Webster
Pastor

Roland B. Wurster
Clerk of Session

May 21, 1940

Dr. Everett B. King
156 Fifth Avenue
New York City, N.Y.

ALASKA

My dear Dr. King:

At the meeting of the Session of the First Presbyterian Church of Sitka on May 19th, Rev. Webster announced his intention of leaving the Sitka pastorate.

The Session instructed me to write you stating our position. The Session feels that under Mr. Webster's leadership our church has maintained a steady and definite growth. The Session desires to express its confidence in Mr. Webster and wants him to remain in Sitka. However, in the event that that is impossible, the Session wishes to have a voice in the choosing of a new pastor.

Very respectfully yours,
Roland B. Wurster

May 28, 1940

Mr. Roland B. Wurster
Sitka, Alaska

Dear Mr. Wurster:

Thank you for your letter of interest of May 21st in regard to a minister for Sitka. I shall be very glad to have the Session voice their approval or disapproval in the selection of a new pastor.

I have in mind a young man, Mr. Bily, who has just graduated in May from McCormick Seminary. Mr. Leslie Yaw will be able to tell you more in detail about this young man. Personally, I think he is just the man for the place, and his wife will fit into the work in a very wonderful fashion.

I appreciate your letter, and certainly do appreciate the interest that it reflects.

Cordially yours,

EBK:E

ALASKA

First Presbyterian Church

Sitka, Alaska

Jackson L. Webster
Pastor

Roland B. Wurster
Clerk of Session

June 5, 1940

Dr. Everett B. King
156 Fifth Avenue
New York, N.Y.

Dear Dr. King:

Since receiving your letter of May 28th in regard to a minister for Sitka, I have contacted all members of the Session except three who are out on the fishing grounds.

We appreciate your efforts in looking after Sitka and in selecting Mr. Bily as a suitable candidate for our pulpit. We would be willing to approve Mr. Bily as soon as a vacancy occurs. However we feel it would be an injustice to the Webster family for them to leave without having a field to go to after their long term of faithful and efficient service in Sitka.

We trust that all arrangements will work out smoothly and do appreciate your service.

Sincerely yours,

Roland B. Wurster

June 17, 1940

Mr. Roland B. Wurster
First Presbyterian Church
Sitka, Alaska

Dear Mr. Wurster:

Thank you for your fine letter of June 5. I appreciate this spirit of cooperation and I sincerely trust that I will not prove untrue to your trust. You may be sure we are going to do our best to take care of the Websters. After serving the church these many years, it would certainly be ungrateful to drop them without any plans or contacts. This is not our intention. We expect to see that the Websters are properly cared for.

My man, Mr. Bily, is not certain that he will accept the appointment. I am sorry for this because I felt he would be the ideal man there.

Cordially yours,

EBK:DH

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1201

SYMBOLS

DL = Day Letter

NL = Night Letter

LC = Deferred Cable

NLT = Cable Night Letter

Ship Radiogram

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

EAA241 10 NM=SITKA ALASKA 26

1940 AUG 26 PM 6 40

DR EVERETT B KING=

BOARD NATIONAL MISSIONS ONE FIFTY SIX FIFTH AVENUE NYK=

SESSION AND NUMEROUS CHURCH MEMBERS INQUIRING WHEN WEBSTERS
SUCCESSOR ARRIVING=

RAYMOND L WOLFE.

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

August 27, 1940

AIR MAIL

Mr. Raymond L. Wolfe
Sitka, Alaska

Dear Mr. Wolfe:

I received your telegram today, asking when you could expect a successor to the Websters.

I am in a position which I know that you will appreciate. The Websters have not yet located a church. I cannot cut them loose without any source of income, and due to our limited funds it is not possible for us to maintain two salaries for the Sitka Church. Therefore, I am sure you will feel that I am following the right course in seeing to it that the Websters are cared for. I am hopeful, and believe that my hope is well founded, that you can expect a new man around October first.

Thanks for your interest in wiring.

Cordially yours,

EBK:E

ALASKA

First Presbyterian Church

Sitka, Alaska

Jackson L. Webster
Pastor

Roland B. Wurster
Clerk of Session

Sept. 1, 1940

Dr. Everett B. King
156 Fifth Avenue
New York City, N. Y.

My dear Dr. King:

The Session and congregation appreciate the fact that you still have the Websters on a salary schedule, but we need a minister now. Consequently the Session, at a meeting this morning moderated by Rev. G. I. Towne, expressed itself as being willing to pay the minister's salary in full for any part of September that he serves us. The Session gladly makes this arrangement, hoping that Mr. Bileg comes as soon as possible.

Sincerely yours,

Roland B. Wurster

ALASKA

1000-480
1000-1
600-1
900
700
1100

September 9, 1940

AIRMAIL

Mr. Roland B. Wurster
Sitka, Alaska

Dear Mr. Wurster:

Thank you for your letter of September 1. I have already sent an airmail letter stating that Mr. Willis R. Booth would be sailing for Sitka about the first of October provided your congregation would accept him as pastor.

I note what you say about paying the minister's salary in full for any part of September. I appreciate this kind offer.

In accepting the new minister, would it be possible for your church to take over an increased amount on the pastor's salary? At present the Board supplies \$1,045 and your church raises \$480. I would like to see the local church start out raising \$700 toward the pastor's salary and our Board would supply \$900. That would give the minister a salary of \$1,600.

I trust you may be able to have this plan in operation. It will greatly help us in carrying on our work there in Alaska.

Cordially yours,

EBK:DH

cc- Mr. Leslie Yaw
Sitka, Alaska

CENTRAL PRESBYTERIAN CHURCH

WASHINGTON AVE. AT THIRTEENTH ST.

WACO, TEXAS

REV. ALBERT NEGLEY WOLFF, D. D.,
PASTOR
RESIDENCE 2402 MORROW AVE.

November 11 1940

Rev. Everett B. King, D.D.

New York City.

Dear Dr. King:

In response to your appeal of October 9 to aid the Board of National Missions in the replacement of the ship Princeton for work in Alaska, under separate cover, I am sending you \$6.25 in a model ship built by Billy Cornwell, as a project of the Junior department. The Princeton number 2 was sent on its mission through the Sunday School and picked up the enclosed cargo. By lifting the cabin from the hull you will find the actual coins that were given. You may dispose of the boat as you see fit.

With kind personal regards and best wishes. I am,

Cordially yours

Albert N. Wolff

*Donation of money \$6.25
cash - check for \$6.25
was received 11/14/40
credited to Budget
Princeton's Quilted Budget
credited to Mrs. Central
P. S.*

November 26, 1940

Rev. Dr. Albert N. Wolff
2402 Morrow Avenue
Waco, Texas

Dear Dr. Wolff:

Thank you for the \$6.25 you have sent in to be
applied on the replacement of the "Princeton".

I think your plan was a unique one.

Cordially yours,

EBK:DH

January 15, 1941

Mrs. Ralph Woods
837 North Cheyenne Street
Tulsa, Oklahoma

Dear Mrs. Woods:

According to our conversation I have written Mr. Yaw recommending you for work in Sitka.

We will leave this decision as to your age with him. Whatever develops, I am quite sure we may feel that the Lord is leading. Personally, I feel it would be a very wise decision on Mr. Yaw's part to have such a character as you directing and supervising the activities of the girls in the dormitory.

It was lovely to have the opportunity of talking with you.

Cordially yours,

EBK:DH

ALASKA

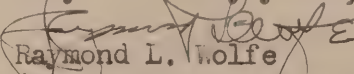
Sitka, Alaska
April 22, 1941

Rev. Everett B. King
Board of National Missions
156- Fifth Ave.
New York City

Dear sir:

I am enclosing a plat showing the church site referred to by Rev. Willis Booth in his letter forwarding a Resolution requesting the Board of National Missions to transfer title to the First Church of Sitka. Sorry that this was delayed, having been held up for the survey.

Very sincerely yours,


Raymond L. Wolfe
(Sec. of Bld'g. Comm.)

May 3, 1941

Mr. Raymond L. Wolfe
Sitka, Alaska

Dear Mr. Wolfe:

I have received the plat showing the church site referred to in the resolution forwarded to us by your pastor, Rev. Willis A. Booth. Thank you very much. We are attaching this plat to the resolution.

Cordially yours,

EBK:B

ALASKA

MEMORANDUM ON THE RELATIONSHIP OF THE SITKA PRESBYTERIAN CHURCH TO 5/55
THE SHELDON JACKSON JUNIOR COLLEGE AND THE ACHIEVEMENT OF ITS SPIRIT-
UAL PURPOSE, by Gordon K. Chapman

The writer visited Sitka from May 11 to 16 and had abundant opportunity to interview the officers of the Church, members of the staff of SJJC, members of the student body, and alumni of the College, together with several pastors. He was treated with the utmost consideration and hospitality and most of the individuals were not only glad to share their own observations and convictions, but most of them did so with the utmost frankness. It was quite evident that all have a very deep interest in the College and fervently hope that it will achieve its purpose of developing COMPETENT CHRISTIAN CITIZENS, which seemed to be interpreted as the development of Christian leadership.

As "Sheldon Jackson...is on the alert looking for new ways to make the total program more effective," it will be appropriate at this point to call attention to certain criticisms which were heard over and over again.

1. Attention was called to the fact that while natives are serving in responsible positions in government institutions, such as the Educational and Medical Center at Mt. Edgecumb Island, such is not the case at SJJC, with just one young graduate, now about to go to Whitworth College to complete his college course, having acted as supervisor of the junior boys dormitory. The writer, too, was amazed to learn that after seventy five years that there was still so small a degree of native participation. Both native students and graduates expressed disappointment that this was the case and deplored the fact that students had not been prepared and encouraged to prepare for this kind of educational service. The writer could not help think of the large number of mission schools in various mission lands where the natives after even a shorter period of school existence are carrying the major burden of school administration and teaching. And while the statement was made that "they are not yet ready," he could not but recall that this is always the statement of missions in these very lands who follow a paternalistic policy. Suffice it to say that this state of things was deplored by most natives, including those teaching and serving in other capacities at the Edgecumb Center.

2. Quite a number of individuals, both white and native, asserted that many students were not being prepared to return to their villages as outstanding Christian leaders, with many losing interest in Christian things after leaving SJJC. In fact several stated that they had not been led into a saving knowledge of Christ while at SJJC, and after succumbing to the temptations which are rampant in the villages, had been led to Christ by others, so that at long last they had found the secret of victory in Him. As I had heard the same report from visitors to Alaska before coming here myself, special emphasis was given to such disclosures in the course of interviews. As this has been a difficult problem in most mission schools of other lands the criticism is not to be taken as peculiar to SJJC.

3. It was asserted by a number that conditions had gotten steadily worse as the religious activity program, including Sunday School, became increasingly centered on the campus, which is a more or less artificial situation when compared to a normal community church, such as one finds in the villages and towns or cities of Alaska. For this reason, the religious education program was not well adapted to prepare the students for participation in normal church life. It was suggested that it would be far better if it were possible for the students to participate in the program of the local church in company with the young people and adults of the Sitka and Edgecumb communities.

4. Certain members of the staff of SJJC asserted that the DCE had taken the position that he was solely responsible for the program of student evangelism and Christian nurture and had informed some of the more earnest teachers and even the former pastor that they should refrain from such activities; apparently regarding himself as a kind of Chaplain who had

sole responsibility in this field. Perhaps this conception was based on the sentence in the Job Analysis: "The DCE is responsible for the Bible and Christian Education courses and the Christian activities program." In any case the idea seemed to be that other members of the staff were responsible solely for academic work while the DCE looked after the spiritual interests of the students. This view is quite contrary to that which prevails in the mission schools with which the writer has had to do, where all members of the faculty are missionaries with full right and responsibility to avail themselves of the points of contact that the school affords for purposes of personal evangelism and helping to bring students out into a real experience of Christ. Certainly this situation would be intolerable in the case of the pastor of the community church and one can easily understand why a good minister would want to get away from such a situation. And sad to relate, the writer heard enough from students and graduates to realize that this and certain other factors had caused them to lose respect for the religious program of the School. It was also noted that this situation is having an unfortunate effect on staff members who came here with a definite missionary purpose, so that in frustration they have virtually decided that short of a drastic change they will not continue at SJJC.

5. Some effort was made to ascertain whether the teaching and program of the Christian Education Department was really taking hold so that students were becoming spiritually literate. Interest in this problem was prompted by reports from certain visitors from the States who had had some opportunity both to get acquainted with SJJC students and graduates in several communities. It must be confessed that the results were not too encouraging. It appeared that while there had been some exposure to the Bible courses of the curriculum as well as to activity programs, there was very little of the spontaneous demonstration of ^{to be} vital Christian experience which is so essential if students are not only ^{to be} equipped to withstand the temptations of village life but especially to be positive influences for good in the community. This point could be elaborated on at some length but neither time nor space permits.

6. The writer also detected a kind of a rift in the Presbyterian community between those whose interests centered at the College and those which were outside, especially at Edgecumb; as though "too much contact with the latter might become contaminating," when as a matter of fact there was little to choose between the two groups of young people, when it came to basic urges and ability to cope with them in the Christian way. This may be due in part to the fact that, with the exception of attendance at the main Church service, the youth program for the College young people centered at the campus, both Sunday School and Youth Fellowship. It seemed to the writer that this was unfortunate both ways, in that it deprived both groups of vital integrative experiences.

There is much more which might be written for the writer had abundant opportunity to hear various viewpoints, including those of the unregenerate business community where some look at SJJC with a rather jaundiced eye, and one group apparently feels rather uncomfortable in the presence of the other.

In view of the above situations and some others which are of too delicate a nature to put into print; and also in the light of experience of similar situations elsewhere and sound principles, the writer would make the following suggestions:

1. Subject of course to the securing of a well qualified minister for the local Church, the DCE be solely responsible for the courses of the curriculum which are assigned to her, together with such duties as are held in common with the other members of the Faculty. *The Pastor should teach at least one course*
2. In the interests of correlation of the youth work at the College and in the community, the Christian Education and Christian activities program should be directed by a Committee which shall include the Minister, the Christian Education member of the Faculty, the Director of the Radio in the interest of developing youth broadcasts for broadcast, the Director of the Music courses who is choir director also, and such additional members as

shall give due representation to the College and community.

3. Every effort should be made by all concerned: Board of National Missions, Presbytery, and the Church to secure the immediate consummation of the building program at the new site. All parties consulted were agreed that the frustration of the various building projects had had a very bad effect on the morale of the congregation and its reputation in the community. Some even went so far as to assert that another failure would ruin the Church. It is also obvious that any outreach program into the community will be hindered if it is accompanied by the appeal for funds. The Board should not only take into account the vital relationship of the Church to the main aim of the College, but also realize that the number of resident and active adult members is quite small: 10 white couples, 21 native couples with only 7 or 8 active, and eleven missionary teachers who have had to bear an undue share of responsibility. In other words, this is not a strong self-supporting church at this stage and if it is to become one, and if the spiritual aim of the College is to be realized, an adequate Church plant is an immediate necessity.

4. As soon as the Church plant is available, ^{for a well rounded program} the entire Sunday program/ at least for youth, both of the community and the College ~~should~~ center at the Church, where students can experience normal integration as Christians into the life of an average community. Above all, every effort should be made to furnish Christian students with opportunities of service in the community Sunday School, and other activities of the Church, including youth groups, the outreach of the Church into the community, ~~including~~ and the application of Christian principles to community problems. At the same time, Christian members of the community should be afforded more opportunities of service in the Church and the Sunday program should not be so exclusively led by missionaries. Rather than trying to shelter SJJC students from the "worldly" contacts with Edgecumb students, efforts should be made to demonstrate how they can live in the world and yet not be one with it. In this way SJJC students will cease being hot house plants and will be equipped to become effective Christians in their respective home communities.

5. Fundamentally the basic problem is spiritual and it is only as the Holy Spirit is having His right of way in the hearts of the believing group that the present tensions within the group and the frustrations/dissipated. This involves a minister who is truly spiritual and capable of patiently and lovingly ministering the needed Word and leading the people in the only way calculated to rehabilitate the situation as it pertains to College and community. This pastor should be one who actually believes that "it is better to put ten men to work than to do the work of ten men," and this of course includes the women also.

6. The Radio Station is a big asset, not only for outlying places, but in the immediate community. The present Director is ideal and the writer found him to be most congenial. He will be a genuine yoke fellow to a spiritual minister.

7. The writer was pleased to find quite a number who are eager to work and who have some very helpful ideas. However, some of these, especially among the younger adults, feel that their interest and efforts have not been welcome. In fact the deflection of a number of the former members to the churches of other denominations is attributed to this as well as to the failure of the Church in some measure to meet basic needs in Christian experience and to afford legitimate opportunities of service to all members, including the natives. A good minister will certainly rejoice in this kind of a situation and doubtless a good number will return to the Presbyterian Church. Obviously a number of these are already on the roll and this requires the immediate attention, not merely of one individual but of the Session. It may be that there has been too much emphasis on the idea that representation be based on having three members each from the College, white community, and native group; which may have resulted in putting unqualified members on the Session.

8. In the judgement of the writer, Mr. Short is doing a good job and he will be of great assistance to any minister.

Sitka applicant

April 19, 1955

VIA AIRMAIL

The Rev. Gordon K. Chapman
2918 C Regent Street
Berkeley 5, Calif.

Dear Mr. Chapman:

Your letter of the 4th with enclosed completed papers has been received in Dr. Jackman's absence on a field trip to Alaska.

We have sent the papers and a copy of your communication to him so he will be aware of developments and can discuss your application with the Committee when he visits in Sitka. Time may not permit a reply prior to his return on the 28th, but may we assure you that this matter will be brought to his attention again along with the vast accumulation pending his return.

Sincerely yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
FK Dept. of Work in Alaska

*4/14/55 Conflicted Application for many years
I arranged applications from
Seattle to Alaska
APR 1 1955*

2918 C Regent Street,
Berkeley 5, California,
April 4, 1955.

The Reverend J. Earl Jackman, D.D.
156 Fifth Avenue,
New York City 10,
New York.

Dear Earl:-

Please pardon the delay in preparation of the application papers as I have been "on the go" since I last saw you in New York and thus have had little or no opportunity to sit down at a typewriter. It has been necessary to fill them out rather hastily and thus there may be errors of diction and verbiage which might be eliminated if there were more time.

When I consulted Mr. Walter Brown of the Board Travel Bureau he seemed at a loss regarding the best air route to Sitka. Thus, I will deem it a great favor if you will furnish me with a statement of the best way to travel from Seattle to Sitka, especially in view of the fact that I will be taking off from Anchorage for the Far East. You will doubtless know the best line or lines to take in order to make Anchorage via Sitka.

Application has already been made to the Pentagon for a permit to visit Okinawa and when this arrives I will be able to arrange for the transportation.

With warm personal regards,

Most cordially yours

Gordon K. Chapman

Gordon K. Chapman

4/20/55

April 18, 1955

Rev. Gordon K. Chapman
2918 C Regent Street
Berkeley 5, California

Dear Mr. Chapman:

Yesterday afternoon our local Pulpit Committee had a long, satisfactory session with Dr. Jackman. Dr. Jackman reviewed for us your experience as pastor and missionary and gave a very favorable report of both you and Mrs. Chapman.

Our Committee is very much interested in you and we feel that your availability at this time, your interest, and your forthcoming trip to the Far East via Alaska may all be part of the Lord's leading for our consideration. Therefore, the Committee wish to extend to you a very cordial invitation to visit Sitka on your trip to Japan. We should very much like to have you come a few days before Sunday so that you might really see Sitka and our field for ministry and confer with our Committee. Also, we should like to have you preach at both the morning and evening services on May 15th, if that is the date you find it possible to be here.

You have written Dr. Jackman for advice on route of travel, so you will doubtless hear from him. It will probably mean that you will change to Pan-American at Juneau for your continued trip to Anchorage. The flight from Juneau to Sitka and return is made by Alaska Coastal and our church will of course be glad to take care of this additional fare, which will probably not exceed fifty dollars (\$50.00).

After hearing Dr. Jackman's report about Mrs. Chapman, we feel she must be a very friendly person, and we only wish she might be accompanying you on this trip. Do give her our good wishes and tell her we shall look forward to meeting her sometime, too - perhaps in the not too distant future.

We shall continue to pray for definite guidance for your and our decisions.

May we hear from you soon that we may make definite plans concerning your visit to Sitka?

Yours, in Christ's Service,

Mrs. Chester S. Latta
Secretary, Pulpit Committee

BIOGRAPHICAL STATEMENT OF GORDON K. CHAPMAN

EARLY LIFE: Gordon Chapman was born in Lake County California, May 22, 1895, where his Father was a pioneer home missionary. The latter was a graduate of Bowdoin College and had his theological education at Yale Divinity School. His Mother was one of the very early graduates of the University of California, Class of 1880, and was a pioneer in Kindergarten education on the Pacific Coast. Her parents came to California in 1849 and eventually settled in Berkeley where they had a large farm and were pioneers of this neighborhood.

The Chapman family moved ^{back} to Berkeley in 1904 as Gordon's Father returned to educational work. He actually spent about half of his active career in this field. From that time, the First Presbyterian Church of Berkeley became the home church; the first twenty five years being under the pastorate of Dr. Lapsley A McAfee, brother of Dr. Cleland.

EDUCATION: Gordon graduated from Berkeley High School in 1913, then had a year of training in a Bible School before entering the University of California, from which he graduated with honors in 1918, with the A.B. degree. After a brief period of service in the Army, he entered the San Francisco Theological Seminary and graduated in 1921 with the B.D. degree, and later received the S.T.M. degree from the same institution. Among other things, during his college course he was President of both the University of California YMCA and also of the Calvin Club, largest church college group in Berkeley. He was President of the Student Body and Greek tutor at the Seminary. He played on various athletic teams, such as baseball, basket ball, soccer, and also played tennis.

RELIGIOUS WORK
EXPERIENCE Gordon served as a Sunday School teacher and conducted a large boys club during part of his high school and throughout his college career. He also conducted a Bible class at the Japanese Student Club of the University and this interested him in the Japanese people. During his seminary course he was intimately associated with the late Dr. Robert Donaldson, who was secretary of the San Francisco Presbytery Extension Board. In this connection he served as pastor of the Presbyterian Church at Rodeo, an industrial community of workers in the Oleum Oil Refinery, the Dupont Powder Works, the Mare Island Navy Yard, and the Crockett Sugar Refinery. During this period the church was blessed with a large increase in membership, built a new building and attained to the highest per capita giving in the Presbytery.

MARRIAGE In 1921 Gordon married Katharine M. Denman, a daughter of Dr. and Mrs Clair M. Denman of Berkeley, who had formerly served as medical missionaries to Siam or Thailand. During a period of thirteen years, six children, four boys and two girls, came to the Chapman home.

FOREIGN MISSIONARY CAREER

1921- 1927

The Chapmans applied to the Foreign Board for service in Japan and were appointed in 1921. After the completion of work in the Tokyo Language School, they were assigned to Asahigawa on the Island of Hokkaido, the northernmost of all Foreign Mission stations, with six months of snow and temperatures ranging down to 30 below zero. These were the apprenticeship years and the work was chiefly evangelistic itineration and student work. It was necessary to leave Asahigawa after the first furlough owing to opposition of the Japanese Army to British and American residents in this garrison City. However, valuable friendships were established during this period which were to greatly serve the cause of Christ when the Chapmans returned after World War II.

1928-1941

Gordon was now called to the Central Theological Seminary, a union school, with the U.S., U.S.A. and Canadian Presbyterian missions, and Nihon Kirisuto Kyokai (Presbyterian-Reformed Church of Japan) participating. His Chair was that of Old Testament subjects (Exegesis, Introduction, History & Archaeology, and O.T. Theology), and in time this became the only full-chair occupied by a missionary in Japanese seminaries. He also served for a time as English secretary of the Faculty and librarian. During this period he was also active in various capacities in the Kobe Union Church, with people of eighteen nationalities in the membership. He also taught Bible classes at three Japanese Government universities: Kansai, Osaka Foreign Language College, and the Higher Nautical School which trained merchant marine officers. With a Japanese associate he developed a new field in the suburbs. He was also missionary liaison with the Korean churches in Japan and had an important part in securing the union of these churches with the Japanese Presbyterian-Reformed Church. In this connection he had special responsibility for the twenty odd Korean students at the seminary.

SERVICE WITH THE BOARD OF NATIONAL MISSIONS

1941-1947

During the special emergency created by the wholesale evacuation of people of Japanese ancestry from the Pacific Coast, involving resettlement and return, Gordon served as field representative for Japanese work of the Board of National Missions, and also as executive secretary of the Protestant Commission for Japanese Service, which was the special field agency of the Home Missions Council, and coordinated the services of some sixteen denominations and service groups. This experience afforded a good opportunity to explore the possibilities of interdenominational cooperation, not to mention integration of minority groups.

POST WAR SERVICE IN JAPAN

During the war (1943) the Presbyterian Board of Foreign Missions decided that if and when the hostilities were settled it would join with seven other boards in a united approach to the Kyodan or United Church in Japan, which had come about through pressures from the militaristic government of Japan, with a view to conserving the union. This policy was not acceptable to either of the sister Presbyterian missions which had participated in the seminary, nor to the majority of the Japanese pastors who had participated in the Central Theological Seminary or graduated therefrom. And while Gordon had an invitation from a newly organized seminary, there was also a very urgent summons from the churches which had formerly constituted the Hokkaido Presbytery to help with the church extension program, taking advantage of an unprecedented open door and "striking while the iron is hot," as a leading pastor put it. These Presbyterian churches dominated the Hokkaido area, constituting 65% of the Protestant whole, and thus in spite of Congregational and Methodist indifference were bound to press out in an Island-wide church extension program. Fundamental differences with reference to creed, nature of the church and polity, evangelistic policy, basic principles of the indigenous church, and certain moral questions led to an early secession of these Presbyterian churches from the Kyodan, with the reconstituting of Hokkaido Presbytery of the Nihon Kirisuto Kyokai, which joined with three other presbyteries in reorganization of the Synod of Japan. The Board, however, refused to cooperate with the new Presbytery and continued to recognize the Kyodan (on Hokkaido mainly Congregational and Methodist). The Chapmans requested permission of the Board to have their major work relations with this Presbytery where they had fraternal connections of over twenty years standing. However, because of the opposition of other boards in the IBC union and for reasons of ecumenicity which is regarded as being resident only in the Kyodan, the Board has not found a means of renewing its cooperative relation with the Hokkaido Presbyterian churches which are its kith and kin.

spiritual

And while the Chapmans have received cordial and official invitations to return to Hokkaido from both the Presbytery and the Synod, the Hokkaido Committee of the Kyodan, with IBC concurrence is opposed, and the Board does not regard the Presbyterian invitations as valid. Prominent leaders of the U.S. Church have stated that "the tendency of the U.S.A. Board to enter into uncongenial alliances abroad is one of the reasons for the adverse vote for union with our church."

During the five years, 1948-1953, the Chapmans were engaged in the following activities:

1. Establishment of church work in some twenty one towns, most of which has flourished and is now on a self-supporting basis as far as lack of subsidies from abroad is concerned. In the same period the Kyodan churches have maintained the status-quo with generous grants from abroad.

2. Organization of a system of lay training with Bible institute and seasonal training conferences for laymen. The ideals of a sound indigenous movement have been emphasized with emphasis on self-propagation, self-support, and self-government. Thus the missionary has endeavored to make himself expendable as soon as possible and the Presbytery has attended to all organizational problems in the new church circuits. 2 Timothy 2:2

3. Student work: including the building of a \$45,000 student center and Christian Training Institute building; the money being furnished by special gifts from America and the Presbyterian churches in Japan. Bible classes and other appropriate activities have not only been carried on at the Center but also in the Hokkaido University, Teacher's College, and several other educational institutions. For a time, also, they served as Bible teachers on the staff of the following schools: Hokusei Girl's College (mission school), Christian Agriculture or Dairy College, and the Sapporo Cultural Institute.

4. Cooperative activities have included the organization of the Hokkaido Protestant Missionary Fellowship, which made its headquarters at the Institute building, with joint participation in the largest audio-visual aids loan library in all Japan; organization of a number of evangelistic campaigns for speakers from abroad and active participation or setting up of special campaigns such as that of the Pocket Testament League to distribute 500,000 Scriptures on the Island with 5,000,000 population. Also participation in local pastors groups.

5. Liaison with the American armed forces with nearly 30,000 on the Island and setting up of conferences between American commanders and leading Japanese citizens. Also acted as Chaplain with special responsibility for religious work with the "Police Reserves" or new Japanese Army, with over 900 decisions for Christ and about 5,000 requests for Testaments, out of 12,000 soldiers

6. Deepening of Spiritual life emphasis activities both before and after the war and organization of prayer groups, in which Mrs Chapman has been most active. She has also done an intensive work with women and girls and sponsored the local YWCA. She also conducted student Bible classes and activity groups.

7. Work with business and professional men, chiefly through the Rotary Club.

8. Preaching in many churches, and numerous public addresses in colleges, schools, and army camps.

9. The facilities of the Institute building were ~~xxxxxx~~ made available for all Christian groups and in constant use; with the result that a spirit of good will was maintained.

The Chapmans realize that on the whole they have been very unprofitable servants and give God all the glory wherein anything of real significance in fruit bearing was accomplished.

Dr. J. Earl Jackson;
90 Dr. Roland Armstrong,
Juneau, Alaska.

Enroute to Tokyo
May 19, 1955

Dear Earl:-

The visit to Sitka was a rich experience and I was treated with the greatest hospitality and consideration. Even the unreviewed Memorandum gave the impression that I saw only the negative factors in the situation may I add that I found an excellent potential of lay leadership ready to serve if given adequate direction, with some of this potential at present inactive or disinterested in the Sitka Church. However, as I know you fully realize, the adult church ^{aside from SVTC} is still quite small with about ten white couples and twenty one native couples, with the majority of the latter quite inactive. With this by way of introduction, there are several considerations which I would like to elaborate.

① For the purpose of securing special gifts from interested individuals and groups in the State a constructive statement of the need for a community church building, fully equipped for a well rounded church program should be prepared. Great stress should be given to the fact that neither the SVTC students nor those at Edgemont can be exhibits for Christ and developed as Christian leaders apart from an adequately equipped community church, since a campus church is at best an artificial situation. The young people need to learn to live and serve as Christians in a normal community situation.

② Since the failure of building campaigns in the past has rather "soured" local enthusiasm, it will probably be best to refrain from pressing a local campaign to get funds unduly lost potential members be alienated. It seems to me that since the Sitka Church serves or should serve the whole Alaska community through its ministry to the youth of the two schools, SVTC and Edgemont, the church should be eligible to receive special consideration and help from the Board and church at large as is the case with churches selected as student ^{forfeiture} churches by the Board of Christian Education. In this respect it deserves special treatment and should not be treated as a fully self-supporting church. Apart from the large group of transient students it is not a large church at this stage. Undue financial pressure at this time may put in jeopardy the efforts to attract the unchurched members of the community.

③ If the matter has not already received attention, the plans and specifications of the new building should be checked by an expert in the light of adequate functional analysis of the Church task in the community. For example the plans for the SS or religious education and social facilities look too small if the youth program is to center, as it should, at the church. Also the sanctuary is probably too small for future growth, which will take place under proper leadership.

④ The problem of ~~some~~ a wholesome social life for the young people will not be solved by negative measures but only by providing adequate social outlets at the church so that this phase of youth life will be properly integrated into their Christian experience and life. There has been some Pollyanna treatment of this problem and I heard enough from both youth and Valeriani to know that the present need is acute.

If the Sitka Church is to extend a call to us, this should be known as soon as possible as I am being pulled in several other directions and will want to tow things in the light of all open doors. While I am fully

2
conscious of the great need and challenge of the Okinawa and Japan fields the Sitchu field, especially the fact that people immigrate there from all over Alaska, has really impressed me. There is no question but that a pastor must be secured soon and if God is calling me then I am ready to go, even though the present state of things calls for a long hard pull and lots of patience.

It was well pleased with such workers as Van Dyke, Short, Biggers and some others. I think that we would be quite congenial and it is obvious that they will not continue if an uncongenial pastor is called. It is of the utmost importance that the new teacher of Bible be of the same ~~of~~ mind fundamentally with such workers and as indicated in my letter, the youth program, including Bible teaching and the activity program, should be under a Committee which elects its own chairman. The School and of course the Board should realize that the aim of the SIVC

SECOND FOLD

Gordon Chapman
re Sitchu Church



VIA AIR MAIL
PAR AVION

AIR LETTER
AÉROGRAMME

The Reverend J. Earl Jackman, D.D.
90 Dr. Holland Armstrong, (Presbyterian Headquarters)
P.O. Box 2539
Juneau,
Alaska.

MESSAGE MUST APPEAR ON INNER SIDE ONLY
NO TAPE OR STICKER MAY BE ATTACHED
IF ANYTHING IS ENCLOSED, THIS LETTER
WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

3
will only be realized as it works in close harmony with a community church which provides real life situations of a normal community and not the hot house environment of a Christian school campus. If possible the Bible teacher should be a person of mature knowledge and experience rather than an academic person who is only recently out of school. And it will be best if several can share in the Bible curriculum, such as the pastor and other qualified persons like Van Dyke, who crosses other waters than just the river. Of course the Bible teacher should be active in the community church. You may address me to Mr. John F. Fairfield, Inter Board Committee for Christian Work in Japan, Box 807 Protestant Christian Center, No 2, 4-chome, Ginza, Chuo-Ku, Tokyo, Japan. The cable address is "Interboard", Tokyo. Mr. Fairfield is the Field Treasurer. With warmest regards. Most cordially Gordon K. Chapman.

First Presbyterian Church

BOX 538
SITKA, ALASKA

per woman's special delivery
November 27, 1955.

Dr. J. Earl Jackman, Sec'y Work in Alaska
Board of National Missions
156 Fifth Avenue
New York IO, N.Y.

Dear Dr. Jackman:

Inclosed you will please find the filled in Application. I trust it is correctly done this time. I know it is not complete, in that a "Quit Claim Deed" should have been procured from the U.S. Government in 1953 when we had all letters, papers and Abstract in our possession. Now, nobody knows where they are. From a scrap of paper on which were notes of a meeting of Session held on October 23, 1953 I read - "A letter was received from the lawyers in Juneau, and read to the Session, which granted clear Title to lot #II ". A further statement was "That this letter be sent to Dr. Jackman". Whether this letter was returned or is still in your files I could not find any evidence. As you will note, the lawyer here signed his statement noting this exception.

As yet the Abstract which was drawn up for us by the U.S. Commissioner here in 1953 has not been found. The Faulkner & Co. lawyers in Juneau are looking through their files. They at one time had it in their possession. A notation on another piece of paper dated May 1st, 1953 showed that at a Session meeting there was a "Motion made to ask the Trustees to have the attorneys in Juneau clear the Title to all the church property". Evidently they did not complete this, for there is no record of it on the books at the U.S. Commissioner's office. He tells me that clearance will have to be gotten from the U.S. Government, which can easily be done but will take some time to accomplish.

Immediately upon receipt of the carbon copy of your letter to Mr. Wm Brady I set about getting the figures from my files which you requested, as to church attendance etc., and when all ready wrote Dr. Armstrong asking that when convenient he come over and help us. We called a meeting and he got the machinery all laid out and we have plugged along as best we could. We are greatly indebted for his visit and advise. Without him we would still be at a stand still.

I believe through his influence we have finally accomplished what we have tried to change, and that is the reporting of the special "Building Fund" gifts as "Regular income" of our church.

One thing I am still not clear on. My impression, from what you have said, is that the "A" and "B" of our building project was: "A" to be the erection and completely finishing of one Unit and the "B" to be the erection and completely finishing of the next Unit.

First Presbyterian Church

Dr. Jackman - 2 -

BOX 538
SITKA, ALASKA

Now in this Application, we say "A" to be theroughing in of the two Units and the completely finishing of the Educational Unit. If we can do this it will be most acceptable. "B" would then be the completely finishing of the Sanctuary.

We have classified our requested amounts as per Dr. Armsrtong's instructions as follows: A Grant Loan of \$5,000, a Regular Loan of \$25,000, and a specially requested Grant of \$30,000. He asks that a supporting letter in favor of the \$30,000 Grant be sent. I believe my letter to Miss Gladfelter will supply all the information needed, a carbon copy of which I sent to you and also one to Dr. Alexander Sharp. But as you say in your letter to Mr. Brady, it will take a personal request for this exceptional case and we are greatly indebted to you for your interest and enthusiasm; and we certainly could not have any one better acquainted with our need and more concerned about accomplishing the tremendous missionary opportunity that is ours.

As soon as we have our Congregational and Corporation meeting, ^{on Nov 27,} I will send all papers to Dr. Sweet, Moderator of Presbytery - I dont know if Rev. Schwab is in Juneau - so that National Missions Committee can sign. I sincerely hope that this is all in order and correct, and that they will mail it to you at once.

The Application calls for a corporate seal but we do not have one. Must we get one?

Sincerely,

Alistair D. Short
Alistair D. Short
Lay missionary

P.S. I believe the Architect has exaggerated the seating capacity of our Sanctuary in that he has only allowed 20 inches per person whereas 22 inches is the accepted space allotted. This is especially necessary here where, especially ladies, sit in the pew with their coats on. Waterproof coats are usually left in the cloak room.

Having two services is not as easy as it looks here since we have meals of Government students as well as S.Y.C., besides the shore boat schedules, ~~about~~ the S.J. Sunday School, to consider.

I'm sorry the Photostat copies of the Deed is not enclosed but Mr. Borg understood that Dr. Armstrong had taken the picture, I will follow. A.D.S.

DEC 2 1955

via registered
spec del'g

Sheldon Jackson Junior College
Sitka, Alaska

11/28/55

Dr. Carl Jackman
156 - Fifth Avenue
New York, New York

4/13/55 Abstract of
Title for Secret Study
Ch. Butts

Dear Dr. Jackman,

Enclosed you will find the title papers as requested in the loan application form. We as a corporation have just amended our articles of incorporation to read that we may become indebted to the amount of \$90,000. We have sent the papers to the attorney in Juneau to be filed and we trust that by the time the board meets all the papers may be in your hands.

We want to thank you for all your efforts on our behalf. We know that we have a good friend in you and that you will see our cause through.

Sincerely

Bill Bullick

305

DEC 1 1955

LAW OFFICES OF

FAULKNER, BANFIELD & BOOCHEVER

HERBERT L. FAULKNER
NORMAN C. BANFIELD
ROBERT BOOCHEVER
FRANK M. DOOGAN

P. O. BOX 1121

JUNEAU, ALASKA

December 1, 1955

Mr. Lucien H. Tribus, Legal Counsel
Board of National Missions of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York 10, N.Y.

Dear Mr. Tribus:

While I was in Sitka recently, I was contacted by Rev. Short and Leslie Yaw regarding the title to the Presbyterian Church property in Sitka which the local church organization plans to mortgage to the Board of National Missions as security for a loan. Mr. Yaw and Rev. Short thought I had some documents in my file which would reflect a defect in the title to the property. We went to the office of Warren Christianson, who is an attorney at law in Sitka and who was employed by the local church to examine the title to the property.

Mr. Christianson informed me that he had made a search of the title in the office of the Recorder at Sitka and had found two defects. One is the existence of an unreleased mortgage but he said he would have no trouble getting it released. The other defect had nothing to do with any documents in our possession. Mr. Christianson showed me a copy of the original patent issued by the United States of America to James Ramsay as townsite trustee. As you probably know, the government surveys out all of the lots in the town as one survey. Then it conveys the title to all of the land to a townsite trustee who holds it in trust for those in occupation of the lots. He then takes applications for deeds and the townsite trustee as such conveys the individual lots to the persons having possession of the lots at the time. From this you will see that the townsite trustee gets the patent and not the individuals.

In the original patent, the government conveyed to the townsite trustee all of the land within the survey of the townsite but specifically exempted three lots which were listed as being "Indian possession lots". These lots can only be conveyed by restricted deed and for this reason they were excepted from the patent. One of these lots, which I believe is Lot 11 in Block 2, or Block 2 in Lot 11, but which will be specifically described in an opinion of title by Mr. Christianson, is one of the lots which is now occupied by the church. In spite of the fact that the townsite trustee did not have title to these three lots, he nevertheless conveyed the lot in question to the predecessor of the local church corporation.

Mr. Christianson is going to write to the Bureau of Land Management and try and ascertain whether it is possible for the church corporation to get a deed or patent to this lot. It may develop, however, that these three Indian possession lots, or at least the one in question, was conveyed by a subsequent

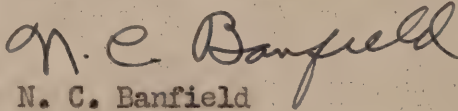
*12/5/55 Mr. Tribus showed -
Cannot authorize Release of
Bldg and do when title is not
clear. May we sue Ch -
wants to see De J. (K)*

deed to the townsite trustee. In either event, Mr. Christianson will do his best to clear up the title but frankly, I have little hope that this can be done.

I do not know on which of the lots the church is to be built or whether it is to be built on parts of all of them. However, I do not consider there is any danger of the church losing its security by virtue of taking a mortgage on this particular lot. The townsite was surveyed and the lots were conveyed about 1925. Apparently no Indian has been in possession of any of said lands since then. Therefore, it appears that this lot is simply another unpatented but appropriated lot now in the possession of the church corporation. As to this particular lot you would simply have a mortgage on the possessory rights which would be good against everyone except the United States and on the improvements. Many of our most valuable pieces of property in Alaska, such as the large fish canneries, are constructed upon unpatented lands and particularly tidelands.

We told Mr. Yaw and Rev. Short we would write to the Board and give our opinion as to the value of this security. We hope this will be sufficient so that the loan will not be delayed on this account. Mr. Christianson will complete his certificate of title subject to this exception and the same will be forwarded to you with the other loan papers.

Yours very truly,


N. C. Banfield

NCB:lf

cc: Alistair D. Short
Leslie Yaw
Warren Christianson
Dr. Jackman

Mr. Penn

Dept. of Work in Alaska 12/2/55
Sitka, Alaska Church - Application for Mortgage Loan and/or Grant

Dr. Jackman is on a field trip and in a letter received from him he states that when the application papers for a loan and grant from the Board for the Sitka Church arrive they should be sent to you for attention. The attached papers have been received with the following comment made by our missionary on the field in the absence of an ordained minister, Mr. Alistair D. Short:

"Inclosed you will please find the filled in Application. I trust it is correctly done this time. I know it is not complete, in that a 'Quit Claim Deed' should have been procured from the U.S. Government in 1953 when we had all letters, papers, and abstract in our possession. Now, nobody knows where they are. From a scrap of paper on which were notes of a meeting of Session held on October 23, 1953 I read - 'A letter was received from the lawyers in Juneau, and read to the Session, which granted clear Title to lot #II'. A further statement was 'That this letter be sent to Dr. Jackman'. Whether this letter was returned or is still in your files I could not find any evidence. As you will note, the lawyer here signed his statement noting this exception.

* see foot
note

"As yet the Abstract which was drawn up for us by the U.S. Commissioner here in 1953 has not been found. The Faulkner & Co. lawyers in Juneau are looking through their files. They at one time had it in their possession. A notation on another piece of paper dated May 1, 1953 showed that at a Session meeting there was a 'Motion made to ask the Trustees to have the attorneys in Juneau clear the Title to all the church property'. Evidently they did not complete this, for there is no record of it on the books at the U.S. Commissioner's office. He tells me that clearance will have to be gotten from the U.S. Government, which can easily be done but will take some time to accomplish."

"We have classified our requested amounts as per Dr. Armstrong's instructions as follows: 'A grant loan of \$5000., a Regular Loan of \$25,000., and a specially requested Grant of \$30,000. He asks that a supporting letter in favor of the \$30,000. Grant be sent. I believe my letter to Miss Gladfelter will supply all the information needed, a carbon copy of which I sent to you and also one to Dr. Alexander Sharp. But as you say in your letter to Mr. Brady, it will take a personal request for this exceptional case....."

"The Application calls for a corporate seal, but we do not have one. Must we get one?"

Att.: Application for Mortgage Loan and/or Grant in duplicate (signed and dated 11/26/55 for \$25,000. mortgage loan; \$5000. mortgage grant; and \$30,000. specially requested)

Certified Mortgaged Church Property Certificate dated 11/19/55;
Plot Plan re: Block 20, Sitka, Alaska for First Presby. Church.
Abstract of Title dated 4/13/53

*

FK

Dept. of Work in Alaska
per

DEC 6 1955

DOMESTIC SERVICE
 Check the class of service desired;
 otherwise this message will be
 sent as a full rate telegram

FULL RATE TELEGRAM	
DAY LETTER	XXX
NIGHT LETTER	

WESTERN UNION

1206 10-51

W. P. MARSHALL, PRESIDENT

INTERNATIONAL SERVICE
 Check the class of service desired;
 otherwise the message will be
 sent at the full rate

FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED

Send the following message, subject to the terms on back hereof, which are hereby agreed to

LESLIE YAW
 FIRST PRESBYTERIAN CHURCH
 SITKA, ALASKA

DECEMBER 5, 1955

ADVISE FIRST PRESBYTERIAN CHURCH OF SITKA NOT TO START BUILDING FOR THE REASON THAT
 THERE IS NO ASSURANCE OF FINANCIAL AID FORTHCOMING FROM THIS BOARD. TITLE TO REAL
 PROPERTY MUST BE IN FEE SIMPLE BEFORE ANY AID FROM BUILDING AID FUNDS CAN EVEN BE
 CONSIDERED.

LUCIEN H. TRIBUS

cc: Dr. J. Earl Jackman ✓
 Mr. John N. Penn, Jr.

INTER-OFFICE CORRESPONDENCE

BOARD OF NATIONAL MISSIONS

TO Dr. J. Earl Jackman
FROM Mr. Lucien H. Tribus
RE: First Presbyterian Church,
Sitka, Alaska

DATE December 6, 1955

This acknowledges your memorandum of November 30, 1955. In reply may I state that no action could be taken subject to debt ceiling being raised. I would suggest that you inquire of Mr. Penn if there are funds.

Lucien H. Tribus

Lucien H. Tribus
Legal Counsel

LHT:D

al
James
Putnam

January 31, 1956

Rev. William H. Gavin
Box 538
Sitka, Alaska

Dear Bill:

Since writing the enclosed letter, I have been able to get the conference with the men mentioned in it. Therefore, the enclosed letter was held to have them both go out together.

The conference has not brought very much progress toward our request to help in the finances of the building of the new church, but it has cleared the atmosphere somewhat. Those concerned with building aid feel very definitely that we cannot get for the Sitka Church the grant of \$5,000 and the loans in various forms of \$25,000 from Building aid funds, plus the extra \$30,000 which has been requested on the ground that it is necessary for us to have a larger sanctuary there through the presence of the students in Sheldon Jackson Junior College. Such a procedure would require a special action of the Board, but if the executive officers of the Board are not willing to recommend it, it is unlikely that the Board would act favorably upon it but we do not know what the Board would do finally unless it does get presented to them. I will keep working on this here to see if any progress can be made.

Meanwhile, those responsible for building aid funds are adamant about granting the use of any building aid funds until there is a clear deed to the property. They feel it will be necessary for the church to go back and get a patent on the land and clear any weakness of the title before building aid funds can be made available. Meanwhile, we do not know here how far along the building has progressed, how much money has already been spent on it, how much you have on hand and how much more is needed to get the building under roof and be able to finish the sanctuary so that it can be used in your services. Also, has the court action been completed in changing the charter to lift the debt ceiling on the church?

In a letter from Norman Banfield, the Attorney from Juneau, to Mr. Tribus here he pointed out that when the Bureau of Land Management transferred this land to the town site trustee in Sitka, no patent was issued for the particular land which the church has purchased because one of the lots seemed

to have a claim against it on the basis of old Indian rights. We understand that this claim in relation to Indian rights could be cleared if someone in the community who has lived there for more than 20 years would make an affidavit that no Indian has lived on the land since it was transferred to the town site trustee. Apparently the town site trustee sold the land to a purchaser without a patent from the U. S. Government. The attorney points out that all you have is a mortgage on the possessory rights. This would be good against anyone except the U.S. Government and on the improvements. Our attorney takes the position that the Board cannot release building aid funds on the building there until this mortgage is turned into a full patent from the U. S. Government through the Bureau of Land Management. Our experience has been that this may take months or even a year to complete. However, if you will give us the information of your procedure on it, we will be glad to write to the Director of the Bureau of Land Management with the request that the procedure be hastened in order to make it possible for you to get building aid funds to assist in the completion on the building. Let us know what is happening and what we can do to help. Blessings upon you amid all of your problems.

Cordially yours

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:ks

FEB 6 1956

First Presbyterian Church
Sitka, Alaska
February 1, 1956

see the from Haven

J. Earl Jackman
Board of National Missions
New York 10, New York

Dear Dr. Jackman:

Some time ago an application for a loan was submitted to you. As we have heard nothing concerning the application, we are wondering if there is further information needed or if there is anything else that we can do.

As you know, the loan is needed for our new church building. We are happy to say that the work is progressing very nicely but we do not have sufficient funds to complete the building and still need the loan.

Will you be so kind as to send us a duplicate copy of the papers we sent to you so that we may have a copy for our file for possible future reference? Will you kindly send some extra copies of the application for loan papers also? We will appreciate this very much.

We deeply appreciate all of your efforts in our behalf. We shall be looking forward to seeing you on your next visit to Sitka.

Sincerely yours,

S. G. Cuccchiari
S. G. Cuccchiari
Secretary
Board of Trustees

cc: Dr. Armstrong

First Presbyterian Church

BOX 538
SITKA, ALASKA

FEB 1958

Dr. J. E. Jackman
Department of Work in Alaska
Board of National Missions
156 Fifth Ave.
New York 10, N. Y.

See ltr from Lucchiani
Re: Trustees

Dear Dr. Jackman:

At a recent meeting of the Trustees the question was raised concerning the most recent application of this Church for a grant - loan from the Board of National Missions. Mr. Brady reported that no word had been received except that

the request had been refused. I know we do not have a clear title to lot #11 but we are pushing the process as fast as possible. In addition to this we are launching out on other leads to see if in some way this obstacle can be overcome. The question

in our minds is, was the application "in order?" If it were possible for us to present a clear title within the next few weeks would we stand a chance of receiving the money the next time the Committee meets?

If our application was not "in order" we would appreciate your pointing out our errors, omissions etc., so that a new application can be drawn up.

Since the church did not retain a copy I have no idea what was said or in what manner the application was written.

I know how extremely busy you are but we would appreciate a reply at your earliest convenience.

Sincerely yours,
Bill Levin

Rev. William A. Gavin
P. O. Box 538
Sitka, Alaska

Comparing dates on our last letter to you and your letter to us, we recognize that our letters passed in the mail. Evidently, we were both working on the same thing at the same time to get some progress for you.

Following the receipt of your letter, I called John Penn in the Building Aid Office again about it. He stated that nothing further had been done, since it was recognized that you could not qualify with a clear deed to the property. He was reluctant to place the application on the docket for the Building Aid Committee until there was some definite assurance of the time limit for the clearance of the deed. He did not want to put it on and then have to have it cancelled later. We did a little figuring about the amount of the mortgages requested. He wondered whether your congregation can carry obligations to the amount of \$25000 which must be repaid to the Board Building Aid Fund. I do not know on what basis this amount of money was requested in loans, but as soon as the request can be put on the docket for the Building Aid Committee, I will suggest to Mr. Penn that part of this money be advanced to the church on the basis of "a silent loan". This means that no interest will be required on it for a period of five years, to give the church an opportunity to pay the interest and their regular payments on the principle of the loan which would become immediately active within one year after you receive the money. Our need now is to get something definite from the church on the clearance of the deed.

Regards and encouragement to all of you.

JB Jgv R. R. Armstrong

Depäntmendachba Wor Betnetäryka

First Presbyterian Church

BOX 538
SITKA, ALASKA

February 16, 1956

Dr. J. Earl Jackman, Secretary
Dept. of Work in Alaska
Board of National Missions
Presbyterian Church, U.S.A.
156 Fifth Avenue
New York 10, New York

Dear Dr. Jackman:

I did not realize that you were uninformed as to the progress of the building program at Sitka. As a newcomer I have said nothing about it because I thought channels had been set up whereby you were kept abreast of developments, thus rendering any word from me unnecessary.

This, then, is our present situation. The education unit and fellowship hall are under roof. The educational unit is "roughed in". The arches are in place for the sanctuary and some of the framing and roughing-in is also completed on that section. We have paid for the supplies necessary to put the total structure completely under roof and to have it roughed in. The basic materials are on hand for the concrete, electrical work, and plumbing -- in fact some of this work is already complete. We have about six thousand dollars (\$6,000.00) on hand with all bills paid. The total amount received from all sources for the building fund as of December 31, 1955 was \$50,465.45.

At our annual meeting we set September 1, 1956 as the date for completing the educational unit and the fellowship hall so that we can use them for all purposes including worship.

Since the gift from Dr. Niven's church in Omaha, Nebraska indicated that the money was to be used for "equipment" -- or at least that is how Mr. Short interpreted it, we estimate that our total needs for the completion of these two units for occupancy will be twenty-one thousand dollars (\$21,000) -- exclusive of the Omaha gift. If there is any other intention in the mind of Dr. Niven and people we will appreciate knowing about it. (In other words could some of this be used for actual building purposes?).

With the six thousand dollars (\$6,000.) on hand we will need an additional fifteen thousand dollars (\$15,000) to complete the construction of these two units.

We have added to the present building committee the following named individuals for the purpose of promotion, publicity, the raising of funds, and recruiting of labor; Mrs. John Holic, Mrs. Sam Sing, Mr. Bill Bullock and Mr. Charles Olson. This section of the building committee is doing quite a bit of ground work and will soon launch a campaign to accomplish our purpose, namely the completion of our building.

Info for equipment?

Before your letter arrived we had approached the Lawyer, Mr. Christianson, with an idea conceived by Mr. Andrew Hope. Mr. Hope suggested that the leaders of the tribes in Sitka meet and in the presence of witnesses and legal personnel relinquish any claim any Indian may have had on the piece of property in question. This idea with your suggestion is being pursued by Mr. Christianson. In conference with him recently I received the assurance that he was doing everything possible to hurry the process. He said he was confident the patent could be obtained. He felt if enough pressure could be brought to bear, three months at the longest, with a good chance of having it done in a month, was within the realm of possibility. He gave me his word that he will begin calling by telephone this week-end if a recent letter he sent does not bring action. In connection with this, any pushing you can do from that end to get the Bureau of Land Management et.al., moving will be appreciated. *where?*

You asked if the court action had been taken to lift the debt ceiling on the church. This has been done. The new limit is ninety thousand dollars (\$90,000.).

Your question concerning the ability of the congregation to carry an obligation to the amount of \$25,000.00 is well taken. The session and trustees will study the matter carefully considering the increased cost of operation and enlarging obligations. I fear the problem has not been considered realistically before this. I am of the conviction that the congregation is determined to have a new building and is willing to meet the challenge this presents. At the same time we will need all the assistance we can get through gifts, grants, and the loan to enable us to complete the work we have set out to do.

*Grant \$5,000.
Loan 10,000.*

We have had a good every member canvass. We had a fine training session and saw all the visual aids on the subject. Every home was visited and the pledges that have been returned are quite encouraging. This was the first attempt and I feel sure several years of education and visitation will be most rewarding.

Finally, a check for fifty dollars (\$50.00) has been received from Miss Emma B. Hamner of Baltimore, Maryland for our church and it was deeply appreciated.

I have tried to give the situation as it exists. I hope it is clear. If there are any questions please ask them and I will do my best to find an answer.

We hope some financial help will be forth coming in the very near future so that we can complete the physical plant and thus give our undivided attention to the building of a spiritual house for Christ and His Kingdom.

Sincerely yours,

Bill

William H. Gavin

*see 2/16/56
ltr to Haven
w/ notes
K*

*all
sent to Ch. Sdr.*

February 9, 1956

Mr. S. J. Cucchiari
First Presbyterian Church
Sitka, Alaska

Dear Mr. Cucchiari:

In response to your request we have asked our Building Aid Department to make a copy of the application for aid which came from the church to the Board. Their office is pretty busy right now getting papers ready for the next applications for aid to the Committee, but they will try to get this done as soon as possible, and we will forward it to you.

Sincerely yours,

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:mm
cc: Dr. Armstrong

First Presbyterian Church

BOX 538
SITKA, ALASKA

February 23, 1956

Dr. J. Earl Jekeman, Secretary
Dept. of Work in Alaska
Board of National Missions
Presbyterian Church U.S.A.
156 Fifth Ave.
New York, N.Y.

2/29 snap shorts
& underwear, replaced shirt
green & white shorts for
expanding - took
put it for 22" (2)

Dear Dr. Jekeman:

I took the enclosed snap-shorts while I was helping at the church last Saturday. They give a good idea of how far we have progressed. There is quite a bit of "inside" work completed, which of course we can't show, such as plumbing, electrical work & floor ready for concrete. We will "show" this Saturday, weather permitting.

Enclosed you will also find our first news and publicity letter. This is the first of a series of progress reports that will be coming from our Committee.

We met Army for the first time yesterday. I was a bit surprised to learn that Mr. Wurster had resigned — he has been most helpful and very

cooperative. I believe that Dr Armstrong will
give the school the "push" it needs. We
will be praying that the Lord will undertake in
a real way and that the Holy Spirit will
have complete control of school, Radio Toton and
Church for the glory of God and the
upbuilding of the Kingdom for God and
Glorious Jesus Christ.

As ever,

Bill

Mr. Gavin: This is for your information only! Will keep you informed just as soon as we receive further word from Mr. Penn's office. Wanted you to know this much anyway. F. Koerner

Mr. Penn

Dept. of Work in Alaska

2/24/56

Sitka, Alaska Church's Application for Mortgage Loan and/or Grant, etc.

On December 2, 1955, we sent you a lengthy memo attaching the following papers:

Application for Mortgage Loan and/or Grant in duplicate (signed and dated 11/26/55);

Certified Mortgage Church Property Certificate dated 11/19/55;

Plot Plan re: Block 20, Sitka, Alaska for First Presby. Church;

Abstract of Title dated 4/13/53.

Then on February 7, Dr. Jackman wrote the Rev. Mr. Gavin following a request from Sitka for a copy of the Application for their files, that we would do our best to have this copy of the Application sent to him. Dr. Jackman took care of this personally through your office that this copy would be done following the rush of Board meeting preparations, etc. On February 14, your office phoned to say there were no papers on file for the Sitka Church of which a copy could be made for the Rev. Mr. Gavin in Sitka. On February 16, we sent another set of papers to be completed by them accompanied by a letter of explanation that there seemed to be no papers on file here. Today a letter of distress was received from the Rev. Mr. Gavin that my letter "of the 16th is really a blow!" as the papers had been completed by them and executed properly by The Rev. Dr. Sweet of Juneau for Alaska Presbytery, etc. We immediately started a search here in the office and found the above duplicate memo of December 2nd with the various papers listed as attached to the original memo sent your office. These papers properly completed must be on file in the Treasury somewhere because there have been many discussion and a conference lately with you, Dr. Locke, Mr. Tribus, and Dr. Jackman about Alaska Property needs including Sitka. The latest development is that Mr. Tribus stopped in the office on February 20th to report to Dr. Jackman that we won our case in Sitka for now and always! Just a suggestion, would he have the lost Sitka papers if they are not in your office? Mr. Gavin writes or concludes his distressed letter of the 21st with: "...We will appreciate your checking through on this matter because it will take at least a month to complete and 'clear' the corporation, Presbytery, etc. before we could get another application to you".

This is to refresh your thoughts of procedures on this matter, and we will anxiously await word from you that the papers have been filed and that a copy of the Application can be made available for the Rev. Mr. Gavin. Thank you for giving this your prompt attention.

Dept. of Work in Alaska

per

FK

Blind copy to The Rev. Mr. Gavin for information only.

First Presbyterian Church

BOX 538
SITKA, ALASKA

February 21, 1956

Mistrieda Koerner
Dept. of Work in Alaska
Board of National Missions
Presbyterian Church, U.S.A.
156 Fifth Ave.
New York, N. Y.

Dear Miss Koerner:

Your letter of the 16th is really a
blow! The previous letter from
Dr. Jackman saying that he had a
copy of our application for a loan and a
grant — that the only thing that was
holding it up was the fact that as yet
we had not been able to get a clear
deed on lot # 11 of the land on which

the church is being built. Further,
I checked with Mr. Brady & Mr. Short
and learned that Mr. Short has in his
possession a copy of the letter that was
sent with the application for the loan
and a Grant. All here confirm the fact that
the application was sent to Dr. Jackman on
or about November 27th by way of Dr. Sweet.

It was sent to Sweet to get Presbytery action
and Sweet was supposed to send it on to
Dr. Jackman. I will write to Dr. Sweet to
make sure he does not have it. I feel
that Dr. Jackman must know where it is because in
his letter to me dated Jan 26, 1956 he says, "...
this should be cleared up in time and should not delay any
action on the part of our Board toward the application for aid
which has been received from the church."

There is a possibility that Mr. Tribus
may have it since Dr. Jackman also
mentioned his name in connection with
the application. We will appreciate
your checking through on this matter
because it will take at least a month
to complete and "clear" the Corporation,
Presbytery etc. before we could get
another application to you.

Sincerely yours,
William H. Gavin

FEB 27 1956

February 21, 1956

Rev. William A. Gavin
P. O. Box 538
Sitka, Alaska

Dear Bill:

Miss Poerner has sent me a copy of the letter to you about finding no application forms in Mr. Penn's office.

This is a surprise to me because I was certain that these application forms had been reworked after Mr. Armstrong's visit to Sitka and had been forwarded to us to give to Mr. Penn. I was so sure that they were in Mr. Penn's office that we had no hesitation in asking them to make a copy for the trustees.

However, I am in Albuquerque, New Mexico and will not be back to the office until the 5th of March to do any searching in either office. This gives me a feeling of helplessness because we ought to get this under way as rapidly as possible. I shall do what I can by mail.

Very sincerely,

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:ms

cc: Dr. R. R. Armstrong

February 16, 1956

VIA AIRMAIL

The Rev. William A. Gavin
P.O. Box 538
Sitka, Alaska

Dear Mr. Gavin:

Our Building Aid Office has just phoned in reference to the application for assistance about which Dr. Jackman wrote you on February 7th. They do not have any application for Mortgage Loan and/or Grant on file for the Sitka, First Church. Dr. Jackman left the office last Friday, February 10, for field trips and is not expected to return until March 5th. Therefore, he does not know that Mr. Penn's secretary phoned to say that they cannot locate any papers of which they can make a duplicate copy to send to you folks per the request from Mr. S. J. Cucchiari.

We are enclosing application forms in duplicate. Will you please complete them as soon as possible and return one copy to our office along with the signed and completed sheet in reference to Presbytery approval? Have you every completed papers of this type before in reference to this loan? If so, to whom were they sent, as they are not on file here at "156" and must be completed before any consideration can be given to your request.

We hasten to forward these to you for completion so this can be referred to Mr. Penn's office for action as quickly as possible. We are sending a copy of this letter to Dr. Jackman in Albuquerque, New Mexico where he is scheduled to be on February 21 and 22.

Sincerely yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
Dept. of Work in Alaska

JK

CC: ~~Dr. Armstrong~~
Dr. Jackman

loan

Enc.: 2 green application forms for mortgage/and/or grant
1 white Presbytery action statement;
1 instruction sheet.

February 27, 1956

VIA AIRMAIL

The Rev. William H. Gavin
Box 538
Sitka, Alaska

Dear Mr. Gavin:

Enclosed is a duplicate copy of your Application for Mortgage Loan and/or Grant from the Board. The Building Aid office have found the papers referred to in our memorandum of the 24th, copy sent to you for information. This extra copy is not needed here so can be used by you folks for future reference as requested recently. We will have an occasion to write Dr. Jackman so will tell him that the lost papers have been found.

You will recall that there has been some question about the clearance of the deed and the three lots exempted by the government on the land listed as being "Indian possession lots". One of these lots is now occupied by the Sitka Church and must be cleared before any further building can be done. Mr. Tribus wired Mr. Yaw about this on December 5, 1955 and Mr. Tribus has also been in correspondence with our attorney in Juneau. The latest word is that Dr. Jackman is to seek a patent from the government in reference to this clearance, so this will have to await Dr. Jackman's return.

Sincerely yours,

Dept. of Work in Alaska
per

Enc.: COPY 7/28/55 Application for Mortgage Loan and/or Grant re: Sitka Church.

FK

*Copy of letter from
State of Alaska
Conf. of Bishops
to
Rev. Jackman
re: Sitka Church
at Sitka, Alaska
(K)*

*Al
Sitka Ch. Id.*

March 13, 1956

VIA AIRMAIL

The Rev. William Gavin
Box 538
Sitka, Alaska

Dear Bill:

Thank you for your two recent letters which bring us up to date on the developments on the church building. Mr. Short does make occasional reference to the progress in his regular monthly reports but we have not been able to get as much detail as we have needed and as you have given us in your letters about developments. We are delighted to hear that you are making such good progress on the building and hope that you may be able to achieve your goal of using it early in September.

From the analysis which you have given us it would appear that you need approximately \$15,000 for building purposes which you do not have. Instead of asking the Board of National Missions for a \$5,000 grant and a \$25,000 loan it would appear to me that we had better change your application to include the request for a \$5,000 grant and a \$10,000 mortgage. This mortgage might be divided into two \$5,000 units on which you would pay interest from the time the money is granted and would make repayments on it at the rate of \$500 a year beginning one year after you had received the money. On the other \$5,000 we might get a "quiet mortgage" which would bare no interest or repayments for three to five years and then you would begin to pay interest and make the repayments at the rate of one-tenth a year for ten years until it has all been repayed to the Board.

Funds from the Board are not permitted to be used for furnishings. You will need some furnishings so that I would suggest that whatever additional money you raise from the congregation and from Dr. Niven be used for furnishings. This would be good planning to take care of your needs and also put you in a good position to begin repayments on the loan to the Board one year from the time you get the money.

It is understood here that no aid can be given until there is a clear title to the property to present to the Board. However, we can setup the arrangements on this as soon as this is approved by you and the officers and the way will then be clear to apply for this assistance as soon as the deed is available here. By the way, which land office is involved in your request? Is it the Juneau or Anchorage office? We will be glad to send a letter urging haste in the matter. If it is the Juneau office we can get Dr. Armstrong to stop in. If it is the Anchorage office we can get Frank Walkup, the pastor of the First Church there, to stop in and push it along.

The Rev. William Gavin -2- March 13, 1956

I plan to be in Sitka before the end of this month for an overnight visit and will give you further information when the itinerary becomes definite. It would be my hope to have a visit with you and the officers of the church for conference about your program and whatever further assistance we can give you in the matter of the building. Mrs. Armstrong has reported that Peggy is coming over to Juneau for the new arrival. We trust that all will be well with the whole family.

Best regards to all of you.

Cordially yours,

J.EJ:dj J. Earl Jackman, Secretary
cc: Dr. Armstrong Department of Work in Alaska

Dr. Sharp
Dr. J. Earl Jackman
Industrial Development in Alaska

May 4, 1956

For many years the basic economy of southeastern Alaska has been the fishing industry. In the spring and late fall there has been some trolling for salmon and halibut. Usually in late July and the most part of August for a period of five or six weeks there has been the seining season largely for salmon. At this time of the year the canneries operate to take care of the salmon pack and, if there is a good season, there is employment for everyone--the men on the boats bring it in and the women in the cannery. The very large amount of the annual cash income of the people is received at this season of the year. At some places like Petersburg, the shrimp season is carried on about six months of the year and at a few other places like Hoonah and Cordova there are crabs and clams. There is an increase in the use of cold storage facilities which requires a smaller number of people to care for the fish. During the last ten to twenty years there has been a decline in the volume of fish caught which has resulted in a smaller income particularly for the native people.

In recent years, Frank Heintzleman, the present Governor, has been trying to develop and promote the use of forest timber in lumber mills and pulp mills. The city of Ketchikan now has a \$60,000,000 pulp mill which is in full operation. This has resulted in a doubling of the population of Ketchikan. As a general rule, for every man who is employed in the mill there is also a man in the woods. There are many lumber camps where men are cutting small timber for the pulp mill, binding them into rafts which are towed into the Ward Cove area for processing in the pulp mill. There are two large camps at Hollis, with about 200 men, some of them having their families, and at Edna Bay where there are about 100 men. In addition there are many smaller camps with just a handful of men operating there.

In the projection of lumber development in the next few years it is proposed that Wrangell will have a pulp mill by 1957, Juneau will have one by 1960 or 1961 and Sitka will have one by 1961 or 1962. On the basis of one man in the wood for every man in the mill this will result in a doubling of population for all three of these communities. There will be a corresponding increase in the number of lumber camps in the surrounding territories to get out the lumber for the mills.

In addition to the lumber development there has now been formed a corporation to process the iron which is found in the Mountain of Iron at our native village of Klukwan back of Haines. It is estimated that there is sufficient iron ore there to last for a great number of years and it is on a Reserve which is owned by the Thlingit people of Klukwan. There has been considerable progress in negotiations between the company and the Indian people which, if developed, will result in a community of 10,000 people somewhere in the area between Haines and Klukwan.

Our Church by County Allocation has a church in each one of these communities affected. Our churches will be greatly strengthened and in the end should come to self-support after a few years of development in each case. This will result

Dr. Sharp
Dr. J. Earl Jackman
Industrial Development in Alaska

May 4, 1956

cont'd.

in a corresponding responsibility for an itinerant missionary service among the lumber camps involved. There will be a need for a second, and possibly even a third boat to visit the lumber camps and carry on services.

In all of these communities there will be grade schools but probably no high schools. The minority of the men there will have their families with them and they will want resources for high school training of their young people. Since there will probably be no high schools in the lumber camp areas their young people will have to go to boarding high school. This means there is a greater service to be rendered by Sheldon Jackson Junior College in Sitka than ever before. The people will be of all races and probably of all denominations.

In addition to the development in southeastern Alaska there are an increasing number of families coming in along the Alaska Highway and the Alaska Railroad in the interior who are looking for a good boarding school for their young people because there are no high schools available in these small communities. Already a number of these young people are in Sitka in our school. In the last few years there has been a greater service to people in this area and this service will be expanded in the years just ahead of us. All of this points to a much larger service for Sheldon Jackson Junior College in both the high school and junior college departments.

JEJ:dj J. Earl Jackman, Secretary
Department of Work in Alaska

*Bill
Sitka Church for*

May 17, 1956

VIA AIRMAIL
The Rev. William Gavin
Box 538
Sitka, Alaska

Dear Bill:

Thanks for your letter of May 7th giving us the copy of the letter from delegate Bartlett, that the land office in Washington, is preparing to issue the patent on the lot in Sitka.

We are asking the Treasury Department for a check to reimburse you for your plane fare to Presbytery. I had hoped that the Officers of the church would see that this was for their benefit and take the responsibility for it, but I suppose they are trying to raise as much money as possible now for the new building. At any rate, we did not want you to have to be responsible for it.

Following my return, we were able to get the Sitka building needs on the docket of the Building Aid Committee for emergency action. I notified John Penn that I would stand by and was ready to be called into the meeting at any time to discuss the needs of the church. Meanwhile, I had talked about it to Allan Locke, our Treasurer, but they did not call me into the meeting. Afterward the report came to me that they took no action again. Apparently, the Committee was not able to make a decision between responsibility for this in Building Aid Funds which would have to be repaid by the church or in National Missions Building Funds which might not have to be repaid in full by the church. Inasmuch as you have already received some Board funds through the \$10,000 grant from the special Charles K. Smith Fund, the Treasurer was of the opinion that the Executive Officers ought to consider the case to determine whether Building Aid funds should be used or whether we might be able to find a larger amount of money from National Missions buildings which would more nearly help you complete the building for full use, sanctuary and Christian education. This could mean great encouragement for you in the long run but may not bring any immediate release. The Treasurer acknowledged the fact that \$5,000 as a grant and \$10,000 as a loan now would, according to your statement, not complete your need for the full building. The reason he suggested holding up action on it was to discover whether or not a much larger sum of money might be found somewhere which would more nearly meet your unfinished needs. If this is done, it will give you greater help in the long run but may mean that the Board will ask the church to deed the property to the

The Rev. William Gavin -2- May 17, 1956

Board in order to qualify to receive National Missions Building Funds in larger amounts. We are suffering from technical delays but have not given up. We shall continue to work and pray for the greatest results in the best interest of the congregation.

Best wishes to all of you. Again, I am glad to have had the privilege of being in your home and sharing in the fellowship with your fine family.

Cordially yours,

JEL:dj J. Earl Jackman, Secretary
cc: Dr. R. Holland Armstrong Department of Work in Alaska

W
to Sitka Church for

May 29, 1956

VIA AIRMAIL
Mr. Alistair D. Short
Box 538
Sitka, Alaska

Dear Alistair:

Thank you for your letter about the situation in connection with the appointment of the new Federal judge and other leaders of Alaska and your later communication with the newspaper clipping that the position had been filled by a Roman Catholic. It seems quite evident that behind the screens there is a movement on to place Romans in many of these positions in the Territory. When the former director of the Alaska Native Service was named, I wrote to the Secretary of the Department of Interior about it and his response was that he did not know the man was a Roman but that would not have made any difference because they considered the man the best man available for the job. On that occasion I was not able to get to the inside track of what was happening. Perhaps the time has come when we should begin to look deeper and see what we can find out.

We have no prospect immediately for a replacement for you so that we will want you to continue in service there. I have raised the question with Mr. Gavin whether a replacement should be another layman to follow a program as you have followed it or whether he would want a young woman who would have some training in the field of Christian education. His response has been that they have had a full appreciation for the work which you and your wife have done and are doing. When the time for a replacement comes he has suggested the possibility of a young woman with special training in the field of Christian education. We have not yet located her so we have no replacement now.

Best regards to both of you and blessings upon you in your important task.

Cordially yours,

JEJ:dj
J. Earl Jackman, Secretary
Department of Work in Alaska

FEB 8 1960

*set
re 1960-61
(out)
re Tommie J. Allen*

Mr. William Muldrow
Box 325
Magdalena, New Mexico

February 3, 1960

Dear Bill:

I have reached the point in this school year where I have to say yes or no to teaching in the Socorro school system for next year. We are working on plans for next years teaching program and I can't put Mr. Patchell off without an answer any longer. I had promised him a definite answer about summer work and teaching the following year by January 15, 1960 as indicated in my letter of October 27, 1959. I set this date with Mr. Patchell several months ago while waiting to hear some definite word about full time work with you for next year. I certainly can't expect Mr. Patchell to wait any longer on my answer also I feel its only right that I stand by my word. I told Mr. Patchell I had made definite plans to work for you this summer and would be unable to take the summer scholarship in science. Also I have agreed, as of today, to teach full time biology in the Socorro school system for the 1960-61 school term. I have hesitated to take this step for I want more than anything the work I do to be that which God can best use me. However I certainly have a love for teaching and a real concern for students.. So maybe this is Gods way of directing my life for the time.

Sincerely,

Tommie

Tommie J. Allen

cc. Jackman
Bobb
Keeler

February 10, 1960

Miss Tommie J. Allen
Socorro
New Mexico

Dear Tommie:

Thank you for sending me a copy of your letter of January 3 to Bill Waldrow. We are disappointed in its final outcome and realize that this has come as a result of a misunderstanding.

When we first talked about the decision for your service during the summer and with us permanently later, the date for a decision was set as of January 15 but later we understood this could be postponed. We had accepted the postponement in order to have a conference at the end of this month with the Chairman of the National Missions Committee, Dr. Bobb and Mr. Keeler while I will be in Albuquerque for the Conference of the Sunday School Missionaries.

We are disappointed about the possibility of not having you with us permanently but realize this may have something to do with the providence of God for your life and the work. We appreciate the good job which you are doing over week-ends on the field. We have had excellent reports about the response of the children to your leadership. If you can come up to Albuquerque for any part of our Sunday School Missionary Conference which is being held at Manual School February 16 to 18, we would be delighted to have you.

Sincerely yours,

J. Earl Jackson, Secretary
Dept. of Sunday School Missions
and Mobile Ministries

J.EJ:bbh

cc: The Rev. Paul F. Bobb, D.D.
The Rev. William Waldrow
The Rev. Kenneth Keeler

*Sitka
Station KSEW*

January 17, 1961

The Rev. E. E. McCluggage
Station KSEW
Sitka, Alaska

Dear Mac:

Thank you for your recent letter about your plan to leave the Radio Station and take some other work with the Church in Alaska. We are glad to share with you what is developing.

The requests of the National Missions Committee of the Synod and the two Presbyteries of Alaska to have the administration of National Missions transferred to the Synod Committee is to go to Executive Committee of the Board on January 26. That Committee may act upon it then or may refer it to a full meeting of the Board in April. That this will come is inevitable, but there have been several different suggestions as to timing on it. Until some definite action is taken by the Board, this office will continue to operate.

Your report of the volume of advertising which has come to the station from your efforts is certainly impressive in its development. We do recognize, however, that you were prepared to be a minister rather than a commercial solicitor.

At the present time, we have five vacancies in the Churches in Alaska. Hydaburg, which you have mentioned, Petersburg and in June Angoon—all in Southeastern Alaska. In Yukon Presbytery, Delta on the Alaska Highway and Gambell on St. Lawrence Island. We are seeking personnel for all of them now but may not be able to find suitable people until the summer. Y

Your suggestion of Hydaburg is good, but you also face the fact that there is no medical assistance there. The monthly trip to Ketchikan for Mother Jones would be expensive. Petersburg has two or three nibbles but no one definitely committed yet. George Betts will continue to serve at Angoon, and we all hope that we may find a young couple who will serve there during the year and move with the community to Hood Bay for the summer canning season.

Gambell would be out definitely because there is no doctor or nurse on the Island. Delta is ninety miles out the highway from Fairbanks and will need one who is prepared to cover an area ministry with a large amount of driving. There have been a couple of seminary seniors who have expressed

The Rev. R. E. McCluggage -2- January 17, 1961

an interest, but there is no one definitely in view now. I should add that Frank Walkup is looking for an assistant or associate in First Church, Anchorage. He would like to have a man as soon as possible.

These are the openings in Alaska as far as I can see them now. Your procedure would be to get in touch with the Chairman of the Ministerial Relations Committee of either Presbytery, Bill Pritchard or our office with a specific request to be considered any one of these which appeals to you. Conference would be held among those of us concerned and after clearance, your name would be presented to the Church.

Best regards to all of you.

Sincerely,

J. Earl Jackman

JEM:bh

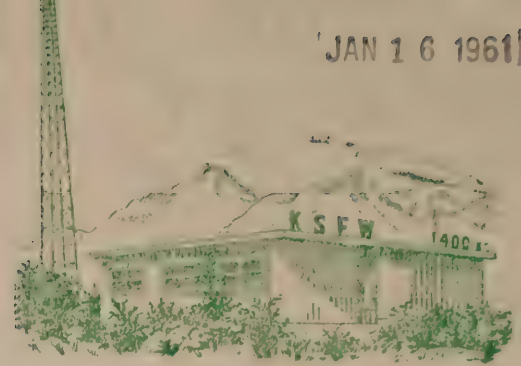
JAN 16 1961

KSEW

VOICE OF SHELDON JACKSON, INC.

W. AUSTIN VAN PELT
GENERAL MANAGER

RANDOLPH McCLUGGAGE
COMMERCIAL MANAGER



250 WATTS

1400 KC.

Sitka, Alaska

Dr. J. EARL JACKMAN,
Board of National Missions,
United Presbyterian Church,
475 Riverside Drive,
New York.

Dear Earl:

As to the change from headquarters to Synod administration of work in Alaska, I'm still a little apprehensive, and still ^{not} very clear as to the reasons for the change. By now it may be settled, and you may not any longer be administering the Dep't...that is there may be no department.

But this is really a personal letter anyhow, and no copies are being sent to anyone. No one knows the Alaska work in toto as well as you do, so, if you would, I'd appreciate your frank reply.

You will not be surprised to learn that I do not plan to return to KSEW for another term. Exact dates have not been set, but I could probably arrange to be free the first of October or the first of January. I have been asked back here, but at the same job, and I do not think a minister need be used for this job. (Tho the figures since my coming here are rather impressive: 1957, \$7000 (most of this after I came) 58: \$14,000, 1959: \$24,000 1960: \$32,000. Considering the exclusions we make, that's not bad for a town of 3237 (official).)

Do you know of a good field in Alaska for us? Tho I ^{would} like to leave here, this present job anyhow, I find I don't want to leave Alaska, particularly at this critical time in its history. There are some limitations. I had thought of volunteering for Hydaburg, as I got along well there, but we need to keep Harriette's mother with us. She's 80, in good health, generally, but has to see a doctor regularly for blood pressure checks and medicine changes. I think I can do any normal pastoral work, but would need to avoid extremes in manual labor. If you think of a place we might serve well, I'd appreciate it if you'd let me know. At this time, I'm not asking for an appointment, or recommendation. If there is a good field from this point of view, then I could go about having my name sent in, or whatever the proper procedure might now be.

Best wishes to you, and to your family. However this Alaska work thing turns out, I suspect that you will manage to keep yourself occupied.

Sincerely,

R.E. McCluggage

R.E. McCluggage.

9/22/60

72.20 check

Mr. Keith LeMay

1416 A. Spartan Village
East Lansing, Mich.

120-R

no receipt necessary

fk

Dept. of Work in Alaska
per

AUG 22 1960



BOARD OF NATIONAL MISSIONS

OF THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

475 RIVERSIDE DRIVE, NEW YORK 27, N. Y.

RIVERSIDE 9-2200

Dept of Work in

*LeMay
1416 H Spartan Village
East Lansing, Michigan*

July 1, 1960

Mr. Keith LeMay
KSEW
Sitka, Alaska

Dear Mr. LeMay:

Your check for \$72.20 to pay for your 1958 groceries per your May 3rd letter has been returned by the bank marked "not sufficient funds." We are enclosing this cancelled check and will appreciate a substitute at your convenience. Thank you.

Sincerely yours,

Dept. of Work in Alaska
per

Freda K. Kell

K/kmc
Enc.

*Gen'l
L. M. L. L. L.
Col. to L. M. L.*

July 1, 1960

Mr. Keith LeMay
KSEW
Sitka, Alaska

Dear Mr. LeMay:

Your check for \$72.20 to pay for your 1958 groceries per your May 3rd letter has been returned by the bank marked "not sufficient funds." We are enclosing this cancelled check and will appreciate a substitute at your convenience. Thank you.

Sincerely yours,

Dept. of Work in Alaska
per

K/knc
Enc.

sent
to mail
Coke re LeMay

6/8/60

72.20 check

Mr. Keith LeMay

KSEW
Sitka, Alaska

120-R

no receipt necessary

fk

Dept. of Work in Alaska
per



KSEW

250 Watts
1400 KC.

VOICE OF SHELDON JACKSON, INC., SITKA, ALASKA

May 3, 1960

Dr. Jackman
Department of Work in Alaska
Room 1117
475 Riverside Drive
New York 27, New York

Dear Dr. Jackman,

You may recall at Presbytery last fall that I said we had not been billed for the case loads of groceries which we received in the summer of 1958. There was a slip which came before the groceries arrived containing a list of the food and the prices; we will assume this list is correct, so we are enclosing a check for this amount (\$57.20), plus \$15.00 for 15 cloth bound copies of MARSDEN OF ALASKA, for a total of \$72.20.

We want to thank you again for the help and counseling you have given us and we hope we may again be able to work as closely with you.

Sincerely,

Keith LeMay
Keith LeMay

SITKA PRESBYTERIAN CHURCH
A brief historical outline

1878 With the establishment of the Sitka Training School (now SJJC), worship services were regularly conducted by the Rev. John G. Brady who was the first U. S. Commissioner at Sitka, and who later served as Governor of Alaska.

1884 The Presbyterian Church of Sitka was formally organized on September 7. With forty-nine members received into the communion, Mr. A. E. Austin, who had been superintendent of the school, was ordained and became the first pastor of the new congregation. This was the second Presbyterian church to be organized in the territory, the first having been at Wrangell in 1879.

1890-1892 Construction of the church building adjoining the campus.

1907 The church was by this time serving two congregations: one composed largely of faculty, students, and native residents; the other of English-speaking residents of the community.

1910 Church membership listed as "nearly 200 with an average attendance of 150."

1914 The manse was built.

1923 The morning service on July 22 was attended by President Harding. A bronze plaque now marks the pew occupied by the President on this, his last attendance at public worship.

1925 On April 5, the Tower Church building was dedicated by the smaller of the two congregations. (This building now houses the Sitka Public Library).

1935 An act of Presbytery united the two congregations (which had always been served by the same pastor).

1940 During World War II the local church widened its program to help serve the thousands of service men stationed in the Sitka area.

1944 The church became self-supporting.

1948 A new field of service was found in the large hospital and school which the federal government opened on Mt. Edgecumbe.

1953 On Christmas Day a small group of members gathered in the rain to drive the first pile for the present building.

1956 Christmas services were the first use made of the Educational wing of the present building.

1958 On October 26, Dr. J. Earl Jackman preached at the service dedicating the new sanctuary.

MINISTERS WHO HAVE SERVED SITKA PRESBYTERIAN CHURCH

* * * * *

John G. Brady	1878	R. A. Buchanen	1917
A. E. Austin	1884	Wallace S. Marple	1925
M. D. McClelland	1898	J. C. Webster	1928
W. S. Bannerman	1901	Willis Booth	1950
E. C. Bromley	1908	Arthur N. Bily	1941
Joseph Diven	1913	Elwood Hunter	1946
William H. Gavin	1955		

FIRST PRESBYTERIAN CHURCH
Sitka, Alaska

Under the leadership of Jackson Webster, the congregation decided to plan and pray for a new church building in 1935. After numerous ideas were considered and cast aside over the years, the building committee composed of Chester Latta, Clarence Rands, Andrew Hope, Laurence Doig and Les Yaw purchased four lots at the corner of Baranof and Sawmill Creek Boulevard in the early fifties.

On Christmas Day, December 25, 1953, the first pile was driven into the muskeg after a brief worship service led by the minister Elwood Hunter. Progress was intermittent until 1955 when the super structure was erected for the education unit.

Rev William Gavin arrived December 11, 1955. The pulpit had been vacant for almost two years.

After obtaining clear title for one of the lots which was still considered Indian possession, the corporation was able to borrow \$55,000 to continue the program. Substantial gifts from friends and churches added to the necessary funds. The congregation labored, gave and prayed; they labored, gave and prayed continually. Thousands of volunteer hours of labor have gone into the erection of this edifice.

Piling driven into the muskeg are about seven feet apart and go to depths varying from two to twelve feet. The first layer of steel reinforced concrete is about four inches thick. Tubing for radiant heat is coiled over the entire floor surface. Upon this is another layer of concrete two inches thick. All this concrete work was done with a small mixer and volunteer workers.

One year after the arrival of Mr Gavin, the congregation moved into the Education unit in time for Christmas services in December 1956. The fellowship hall was used for worship services. It was necessary to have two morning services to meet the congregation's need.

The Sanctuary was completed and the building dedicated on October 31, 1958.

Although there were employed workers from time to time to do the "roughing in" and finish work, volunteers accomplished the major portion of the task under the persistent leadership of Chester Latta.

The Church is indebted to Sheldon Jackson for the use of their equipment, the value of which was estimated at \$10,000 by Mr Roland Wurster former president. Dr Armstrong continued support of the project and the amount is much in excess of this, to date.

The window was given by the Leslie Yaw family and friends, in memory of their son Robert, who lost his life in World War II. The three figures, the Indian, Eskimo and White Pioneer, make it uniquely Alaskan as does the midnight sun and icebergs. Over all, is the risen Lord Jesus Christ, the Good Shepherd.

A member of the Assembly of God Church in Sitka was asked to do the brick facing for the fire place. When he was finished, he said to the minister, Mr Gavin, "Bill, please accept this as a "love offering" from the Lord."

Page Two
Church History

A widow, who was much interested in the project, gave the chancel furnishing in memory of her husband, who had served as a pastor for years. The organ was given in memory of a local flyer who died in a plane crash. Pews were purchased by individuals in memory of loved ones.

The whole project is a lesson in devotion, co-operation and faith and says to all who come - See what God can do!

It is our prayer that this edifice may always witness to the fact of our Love for the Lord Jesus Christ and that here lives may be transformed through the proclamation of His most Holy Word.

Sermon Given at First Presbyterian Church
Sitka, Alaska

By
Rev. William H. Gavin, Minister

THE WINDOW SPEAKS

Many folk have asked about this window which serves as a part of our worship center here in the Sanctuary. The symbolism is familiar, but the meaning which lies behind it is not universally known. This morning as we worship, we shall let the window speak to us so that today during the time of worship, and in the days to come, as we enter the Sanctuary, this window may continue to proclaim its message in a more meaningful way.

First of all, let me state that the window was given by the Leslie Yaw family, aided by friends, in loving memory of their son, Robert E. Yaw who lost his life during World War II. Do you know what the "E" stands for in his name? I didn't until just recently. While the Yaws were "outside", at that time "stateside", this child came into their lives. Not knowing that they were to be back here for many years they decided to give him a name that would keep before them this place and the work of this place, so they named this son Robert Edgumbe Yaw. We shall always be indebted to the Yaws for their expression of love and faith.

It is also interesting, I think, as we observe and ponder the meaning of this window, that a former pastor of this church, Rev. Jack Webster, was instrumental in directing the Yaws to the company which finally produced the masterpiece. For the design and workmanship of the window itself we are indebted to Cummings Studio, 475 Francisco Street, San Francisco, California.

May I share with you some of the comments I came across as I prepared this message? "A window," according to Cummings Studio, "should be inspired, not simply exciting." I am sure that we can say in all honesty that our window is both: inspiring and exciting.

It was also interesting to note that stained glass is the only art in the service of Christian worship wholly developed during the Christian Era. You ask, "Well, just what is 'stained glass'?" I do not know very much about it, but we are told that all colored glass, strictly speaking, is stained by some form of metallic oxide which is added to it in the manufacturing process. "The soul of stained glass," say the Cummings people, "is the glory of designed color and light in action." If you have watched the window for any length of time; if you entered the Sanctuary almost daily, as I have,

sitting down for a time of meditation and prayer, and watched the window as the light changes, you would have felt that the window itself speaks. This designed color and light in action is more in evidence as we sit in the sanctuary toward the close of day, and as the twilight comes and then night begins to fall, the changes in the glass - in its coloring, speaks a message all its own.

Now let us look a little more closely at the symbolism that we see in the window. In the upper right hand side extending down about two-thirds of the way is the Cross. The Cross has a circle around it, and, if you will look very closely, you will see the figure of a flower. This is known as the "Christmas Rose." It is a symbol of the Nativity and of Messianic prophecy, the prophecy concerning the Messiah, the anointed of God, the One who was to come to serve God and to be the Redeemer of all mankind. The circle around the Cross stands for eternity. Eternity - meaning that there is no beginning nor ending. The circle also makes it a Celtic Cross. It is a symbol of the Eternal Son - perfectness - immortality. The Celtic or Iona Cross dates back to the early centuries of the Christian Era. It was said to have been taken from what is now Ireland to the island of Iona, an island off the coast of Scotland, by Columba. Columba - not Columbus, but Columba, a missionary, who not only evangelized the island of Iona, but went over into Scotland and was one of the great missionaries in the Sixth Century.

At the base of the Cross you will see a blue rectangle. Within that blue rectangle are three stars. Notice they are five-pointed stars. These are Christian stars in contrast to the six-pointed Star of David or the Jewish Star. The three stars also symbolize the Trinity; that is, the number three is significant of the Trinity -- the Father, the Son and the Holy Ghost. The empty cross is particularly our symbol, the symbol of the Protestant Church because it tells us that we have a living Redeemer, a Savior who came into the world to die on Calvary's Cross to take away our sin, to be the atonement to save us for all eternity. He is no dead Christ. He is a living Christ. He is away from the Cross. He has ascended to be with the Father. He has been victorious over sin and death and the grave. The empty Cross speaks of the victory that we have in Christ Jesus our Lord.

Looking to the left we have the figure of our Lord Jesus Christ. Over Him and below Him we have the particular monograms of our Lord. Over His head you will see the "chi" "rho". It looks like an "X" and a "P" to us. Yet actually that "X" figure is the twenty-second letter in the Greek alphabet. It is the "Chi" or "Ki" as it is usually pronounced. The figure that looks like a "P" is the Greek "R" or "rho". Now these two letters, "chi" "rho", are the first two letters in the Greek word "Christos". Christos, which when translated is "Christ". Christos is the Greek translation of the word for Messiah that

we find in the Old Testament. Messiah, with all that that meant: The Messiah who was the anointed of God. The Messiah who was the One to carry out God's program for all mankind; the prophecies concerning the Messiah, the anointed of God; the One who was to come at some future time to save not only Israel, but all mankind. Christos is the Greek word for Messiah. It is our word Christ. The "chi" "rho" indicate the first two letters of this word Christ.

Beneath it you will see another familiar monogram. The letters as we see them are "I" "H" "C". Here our eyes seem to deceive us, but not actually so. We are just looking at letters from a different language and a different alphabet. These three letters are actually the Greek "iota", "eta", and "sigma" - "iota", "eta" and "sigma". And these three letters are the first three letters in the name for Jesus in the Greek, **Ἰησοῦς** Jesus in English. Jesus being the Greek translation of the word Joshua or Jehoshua. And what does this mean? "Jehovah is salvation." Remember, Mary was told to call this Child, this Infant, that was to be born, "Jesus." Why? Because "He would save His people from their sins." **Ἰησοῦς** Joshua, Jesus. Jehovah is salvation!

Just below these three letters we see the chalice. The chalice is symbolic of that Last Supper - the New Covenant when our Lord took the symbols of the Passover, particularly the unleavened bread and the wine, and said as He broke the bread, "This is My body broken for you," and the wine - "This is My blood shed for you. This is the New Covenant in My blood." This is the cup of blessing. This is the cup of thanksgiving. This symbolizes His death "till He comes" to receive us unto Himself.

Now let us look at the figure of our Lord Himself: see the halo around His head. This is called a "Cruciform Nimbus." This speaks of the crucifixion prophetically. This symbol is used only with the figures identifying the Godhead, but specifically of Jesus Christ Himself. Notice Jesus is clothed with an undergarment which is ruby in color. This color, this garment, signifies love. The outergarment, the lighter garment, signifies purity. Jesus Himself stands with a shepherd's crook in one hand; the other hand is extended with an invitation to come. "Come unto Me all ye that labor and are heavy laden and I will give you rest." Come unto Me you who are frustrated, you who are concerned, you who do not know which way to turn. I have the answer for you. This is the invitation as our Lord stands with outstretched hands. His invitation is to come. He stands with the shepherd's crook in His right hand; some of the great passages of the Bible are concerning the shepherd and the shepherd's duties. We here is Sitka know very little about sheep and the shepherd because we do not experience them, we do not see them. They are not a part of our economy. We know about them; we read about them, we see pictures of them, but the illustrations that come from the Scriptures come from the

very life, the very activity of the people of that day. That is why our Lord used the illustration of the shepherd and the sheep so often. We can turn to the Old Testament and find passages there that speak of the shepherd and the sheep. Isaiah 40, verse 11, is an example. It is a portion which has been so beautifully set to music: "He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." In Ezekiel 34:23 we read: "And I will set up one Shepherd over them...even...David. He shall feed them and be their Shepherd...and I will be their God." We cannot leave out the 23rd Psalm. "The Lord is my shepherd. I shall not want." The benediction as we find it in Hebrews 13:20, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight..." And then that magnificent chapter in John - the tenth chapter where Jesus says: "I am the door of the sheep." I am the way by which people come into the fold. "I am the good shepherd. The good shepherd giveth his life for the sheep." And so from these many passages we have the symbol of Jesus Christ, the Good Shepherd, the One who cares for His sheep and His lambs, the One who cares for His people, wayward though we may be, foolish though we may wander, yet He is ever looking and seeking, reaching out to save us. Remember the wonderful story of the sheep that was lost, the ninety and nine which the Shepherd left in order to seek that one? In the window we have the symbolism of our Lord with a shepherd's crook standing there reminding us that He is the Good Shepherd.

Now all of that could be a window in just about any church in any part of the world. For truly it speaks a universal message of the Christian doctrine. The portion below the chalice and the three stars makes this window uniquely ours here in Alaska. As you look on the left-hand side you see the midnight sun, the rugged mountainous terrain. Just below that is the ocean with the bits of ice or icebergs floating in it. They are present in order to tell us and all who worship here what Alaska is like as far as its ocean and terrain are concerned. Looking to the right we see something of Alaska's people: the Eskimo, the Indian and then that one who is to represent all those newcomers whether they came many years ago or are just coming in today, the pioneer. There they are, one and all, standing at the foot of Christ looking unto Him, for truly He is the author and finisher of our faith. He is the answer to every Christian's problem. With Him there is no such thing as race: black, red, yellow, white, we are all precious in His sight. In Jesus Christ we are one. We are part of the great household of God, the family of God. He is the Christ for all. He is the answer for every person regardless of what his racial background might be. And there we are symbolically gathered before Him, looking unto Him for that grace and

strength that He and only He can supply. Where there is neither Jew nor Greek; where there is neither red nor white nor black nor yellow; where there is neither bond nor slave, but where we are all one in Christ Jesus our Lord.

So the window speaks. I am sure you are aware of the fact that many sermons could be preached on any one of these symbols. We have gone over them rapidly in order to give some idea of the symbolism of this window. The window speaks and it continues to speak, and through the years we pray that as men and women, boys and girls come to this place to worship, the message of this window may bring them to the Lord Jesus Christ who loved them, gave Himself for them and has promised for them everlasting life as they commit their lives to Him.

Let us pray: Heavenly Father, we thank Thee for Thy grace and Thy love and for Thy great gifts. We thank Thee for the knowledge of Jesus Christ and redemption through Him. We pray that through this symbolism we may learn of Thee. May we understand who Thou art and what Thou art and what Thou hast done for us. Forgive us for our willfulness and our waywardness, and may we go forward to do Thy will to let others know Thy great grace and love as it is in Jesus Christ, for we ask it in His name and for His sake. Amen.

strength that He and only He can supply. Where there is neither Jew nor Greek; where there is neither red nor white nor black nor yellow; where there is neither bond nor slave, but where we are all one in Christ Jesus our Lord.

So the window speaks. I am sure you are aware of the fact that many sermons could be preached on any one of these symbols. We have gone over them rapidly in order to give some idea of the symbolism of this window. The window speaks and it continues to speak, and through the years we pray that as men and women, boys and girls come to this place to worship, the message of this window may bring them to the Lord Jesus Christ who loved them, gave Himself for them and has promised for them everlasting life as they commit their lives to Him.

Let us pray: Heavenly Father, we thank Thee for Thy grace and Thy love and for Thy great gifts. We thank Thee for the knowledge of Jesus Christ and redemption through Him. We pray that through this symbolism we may learn of Thee. May we understand who Thou art and what Thou art and what Thou hast done for us. Forgive us for our willfulness and our waywardness, and may we go forward to do Thy will to let others know Thy great grace and love as it is in Jesus Christ, for we ask it in His name and for His sake. Amen.